

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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#### CONTENTS.

- FIRST PAGE .-- The Law of Deterioration as Applied to Spiritual Phenomena, with Suggestions for the Abolition of Public Dark Circles.
- SECOND PAGE.-Progression. A Chapter of Experiences. Her bert Spencer. Alf. S. Hutchinson .- A Detailed Statement of the Circumstances of His Death. The Story of Saltaire A Wise Example.
- THIRD PAGE,-Woman and the Household. Book Reviews. Partial List of Magazines for August. Miscellaneous Advertisements.
- FOURTH PAGE .-- Special Notices. Notice to Subscriber The Evolution of Truth and the Difficulties Attending It. The Abolition of Public Dark Circles. The Leading Mediums of Chicago Speak in Language that is Plain. "Imagined." An Easy Method of Getting to Heaven. Alf. S. Hutchinson. A Spiritualist Testifying.
- FIFTH PAGE\_The Neshaminy (Penn.) Camp\_Second Week. General Notes. Current Items. Special Notices. Miscel-Inneous Advertisements.
- SIXTH PAGE .- A Letter to-Olimena. Spiritualism and Liberalism. Meetings in the East. The Doctors who Need Laws to Protect Them. Iowa Unitarians and Spiritual-Ism. Spiritual Matters in Cleveland, Ohio. Michigan Camp Meeting, Materializations, Experiences, Ingersoll of England. A Touching Incident, Doctors Take Notice. The Clock Struck Four. Notes and Extracts. Miscellaneous Advertisements.
- SEVENTH PAGE-Saved by a Dream. Eathanasy. List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements. EIGHTH PAGE .- Items from the East. Notes of Travel .- Middiefield, O .- Boston - Harwich - Cape Cod. Notes from Onset Bay. Miscellaneous Advertisements.

The Law of Deterioration as Applied to Spiritual Phenomena, with Suggestions for the Abolition of Public Dark Circles.

a question that would require a volume, if treated according to its merits. OUR METHODS OF INVESTIGATION REQUIRE RECONSIDERATION.

Spiritualism as a science is yet young, and notwithstanding much that is frivolous, re-pulsive and disheartening, there is, as I have said, a solid substratum of undeniable facts which have been elicited in the same way as the facts of any other physical science. It is, therefore, I think, a matter for congratu-lation that after making due allowance for lation that after making due allowance for mistakes and exaggerations — unavoidable with those who are seeking in what are practically untried paths—there remains so much to us of sterling value. No other branch of human knowledge and inquiry has, at a corresponding period of its career, been able to exhibit such a clean bill of health; and if we have met with shadows and disappointments in our research, if many of our conclusions have been unsatisfactory, and our methods of inquiry inadequate, these are but the natural outcome of an exploration which only begins where physical science ends. While admitting this, however, I take it for granted that we are all agreed on the necessity of at once making backward tracks when once such a course is shown to be necessary.

Such a reconsideration of method, it appears to me, is apparently essentially neces-sary with regard to the lines of investigasary with regard to the lines of investiga-tion adopted in circles to which the public are not only admitted, but in many cases counselled to go, in order to satisfy their curiosity, reasonable or otherwise, as to the truth of Spiritualism. It is notorious that a large percentage of the exposures, real or alleged, which have taken place in this coun-try or America during the past ten years, have arisen out of these circles, or circles conducted on the same lines. It is hardly, therefore, beyond the bounds of truth to as-sume that, in some way or other, the condisume that, in some way or other, the condi-tions which usually obtain in such scances are mainly responsible for the disasters to which I have alluded. That such is really the case seems borne out by the fact that in America, where for every one circle of the kind existent here ten or twenty may be counted, exposures are far more frequent. Indeed, so rampant has fraud and imposture become in that country in connection with Spiritualism that at last educated and intelligent Spiritualists have been forced to take public action with regard to this question. Few, save those who have constantly and diligently read the American periodicals, can form any conception of the extent to which this plague-spot has permeated the movement across the Atlantic. To its credit be it said, the RELIGIO-PHILOSOPHICAL JOUR-NAL, of Chicago, so ably edited and managed by Colonel Bundy, has, for many years, in-variably and unhesitatingly discountenanced any temporizing in the matter. I wish the same could be recorded of all its contemporaries. In some cases, however, the attitude adopted has, I am afraid, led the outside world to think that the fraud, if not actively countenanced and supported, has at least been winked at. Whatever may be the cause leading to such action a grievous mistake has been made in thinking that the exposure of these fraudulent manifestations will in any way hurt the cause of Spiritualism. Far more harm has been done by resorting to weak and foolish excuses under the plea that mediums must be defended at all hazards. Spiritualism indeed occupies an ignoble and humiliating position if forced to such shifts as this, and in such a case we may just as well write its epitaph to-day as a year hence yet this is the position to which we are often driven through public scances as now conducted. Is it not possible that a knowledge of this has had much to do with the attitude of the press and the public generally towards the whole subject? They have seen instances of fraud and chicanery, palpable to anyone with his eyes open—or for the matter of that with them half closed—either explained away in a most senseless manner, or altogether passed over in silence, whereas the clear line of duty lay in a protest against such imposi-tion. If we have fraudulent mediums in our ranks it is our duty to get rid of them; to remain silent is to abet the evil. No one more than myself recognizes the obligations we are under to true and genuine mediums. They cannot, however, suffer from a vigorous denunciation of fraud. It is be-cause I recognize so fully our duties in this respect that I plead so warmly for a change in the methods of inquiry into which we have allowed ourselves to drift; and it is my firm conviction that true mediums, above all others, will benefit most from such a change. would fain believe that they will be among the first to recognize and admit the need, in their own interest, of the suggestions I am making.

that what takes place is not the work of the medium? Is not the waning interest and medium? Is not the waning interest and consequent falling away of many who were at first interested in, and attracted to, the subject an inevitable result of the almost utter impossibility of witnessing the phe-nomena under anything like satisfactory conditions? The very means taken for con-vincing skeptics in these circles—what has facetiously been termed the "bolt and bar and sticking plaster" method of investiga-tion—are notoriously ineffective. In very few cases is the desired end attained even after prolonged experience, while irreparable after prolonged experience, while irreparable harm is worked in the public estimation against Spiritualism generally by reason of its verdict on what really is no fair repre-sentation of the subject, but which, never-theless, is the only phase brought to their notice. The very first essentials of accurate observation, and of candor and honesty, are wanting. In the absence of light or in the seclusion of the medium from view, it is hardly to be expected that the doubter will believe that phenomena which do take place, or forms that appear, are not either the work of, or the medium himself, in spite of denials to the contrary. Naturally, he pre-fers the evidence of his own senses, even though he may have carefully searched the premises and assisted in securing and bind-ing the modum with his own heads. To his ng the medium with his own hands. To his mind, the whole thing appears more or less a conjuring trick, and that often a very weak one. The conditions under which he observes all tend to suggest a doubt as to whether whoth to be a four and show here do what takes place is fair and above board. The suspicion will creep in; more must be seen, and more and more, and after all, then, few can say that in the long run satisfactory results have been forthcoming. This was my own feeling for many years, and even now I must confess that I cannot place implicit confidence in records of what I have particular classes of circles. My doubts may his own words:

stances, wonder that the observer refuses to glimmer of light of day or night is scrupu-believe, in the absence of better evidence, lously excluded, and in a contaminated atlously excluded, and in a contaminated atmosphere he is initiated into the Holy of Holfes of-a Spiritualistic farce; or as it has often been described, a veritable witches' frolic. Everything said and done reminds him of a very second-rate Punch and Judy show, with a heavy man and comic business thrown in. What can he think of it? How did you or I regard the interminable small talk, bald platitudes, and weak, very weak jokes? Is it at all strange that, having re-gard to the suspicious conditions under which the phenomena take place, he should either throw up the whole thing in disgust, or endorse the popular estimate of Spiritualists as being either fools, dupes, or duped? UNSATISFACTORY PUBLIC CIRCLES OFTEN THI

# VESTIBULE TO EQUALLY OBJECTIONABLE

#### PRIVATE SEANCES.

But, it may be argued, such an one has not been properly advised if he goes to a public scance expecting to obtain personal commun-ications from his own friends, Perhaps not, ications from his own friends, Perhaps not, but in many cases there is no opportunity for receiving preparatory warning or counsel, and Spiritualism is judged by what they see of it under the only circumstances open to them. And even suppose he does try in his own house, the pattern method of investigat-ion set before him is closely followed in all its objectionable details, only to end with similar results. The darkness, cabinets, and other parabhernalia are imitated, and the other paraphernalia are imitated, and the private circle gets infested with a low order of intelligence, with all the consequent deterioration. Unsatisfactory public circles are often the vestibules to equally objectionable private ones. Eike begets like. Is proof required? I will give one instance out of many. In the initial number of *Spiritual Notes* (July, 1878) pp. 1 and 2, Mr. Eglinton published a brief account of his development as a medium. A few passages hear out my contention in a most singular manner. H seen under the conditions in question. Real-ly good evidence is thus liable to be vitiated by this doubtful element surrounding these with the rest of the family. I continue in my manner was that of a bo v full of fun; arise through a mistrust of the medium; it | of the "Inquirers," a strange and mysterious shake off. I sat down at the table, determined that if anything happened I would put a stop to it! Something did happen, but I was powerless to prevent it. The table began to show signs of life and vigor, and suddenly rose off the ground, and steadily raised itsel in the air, until we had to stand to reach it. This was in full gaslight. It afterwards answered, intelligently, questions which were put to it, and gave a number of test communications to persons present..... We had communications which proved conclusively, to my mind, that the spirit of my mother had really returned to us. Then I began to realize how mistaken-how utterly empty and unspiritual-had been my past life, and 1 felt a pleasure indescribable in knowing beyond a doubt that those who had passed from earth could return again and prove the immortality of the soul. In the quietness of our family circle, only broken by the admission of friends to witness the marvellous manifestations, we enjoyed to the full extent our communion with the souls of the depart ed; and many are the happy hours I have spent in this way..... A few months after our first scance stronger phenomena gradually developed..... We finally obtained materializ-ations, not as we generally obtain them now -with a cabinet or darkened chamber-but in the moonlight, while we all sat round the table; and, generally, the figure of my deceas-ed mother appeared, radiant and transcendently beautiful, and (please mark what follows) looking more as we imagine a spirit to be than any I have seen since, and they are not a few. I was induced to sit in the dark for manifestations by a friend of mine, who had been to a scance of a professional medium, and who gave a wonderful account of what had taken place. After I did this the really spiritual scances we had been having seemed to leave us, and in their stead we obtained the rough, physical phenomena so common to dark seances."

the best must be made of them. They do not | but as soon as I found myself in the presence is rather the conditions that are to blame, feeling came over me, which I could not

lie upon a sofa in full view of the company. In five cases nothing is stated as to the light and the other five took place in the dark. As will be observed in the instance I shall quote, in addition to twilight, or moonlight, or both, gas and candles, or the firelight were also utilized, so that no cause of complaint as to the amount of light can be fairly urged. Windows too were often left open, allowing the sweet evening air to ventilate the roomvery different to something I have witnessed during late years where, in addition to every crevice and cranny through which a ray of light could come being blocked, the atmosphere has been poisoned by water ing be thrown upon a blazing fire in order to quench it, and I verily believe half a nod would have caused the chimney to be blockaded also. And then it was expected that Spirits with any shred of self-respect would come and visit that scance! I mentally congratulated myselt that I was not a spirit out of the form, and expected to endure such indigni-ties. To return, however. The statistics I have quoted show that good light, free ventilation, and medium in full view were the rule, and the contrary the exception. Now for a sample scance or two, which I will make as short as practicable, quoting essential points only. I will quote one with Mr. Home and one with Mrs. Marshall, selected at random. one with Mrs. Marshall, selected at random. Equally satisfactory records could be instanc-ed with other mediums such as Mr. Squires, Mrs. Jencken, Dr. Redman, etc. I will take Mr. Home first. The record is by a Dr. Blank whose *bona fides* is attested by the editors, one of whom was also present at the scance in question. He says in question. He says:-

No. 23

"The circle consisted of seven persons and Mr. Home. The raps came in about ten minutes on the table-on the floor-about the room-the whole floor vibrated with a tremor. The table was then lifted from the ground about two feet, all our hands being placed on the surface, we standing the while, and one of the circle knelt on the ground and saw it so suspended. We are frequently and strongly touched as if by a hand, one after the other. A fragrance as of strawberries all at once pervaded the room; cool breaths of air wafted on our foreheads. A large bell was rung be low the table, and was then taken from the hand of the hostess of the evening, and placed first in one of the visitor's hands and then taken from his and placed in the hands of X.. and then taken out of it, and thrown below the table. The accordion played the most beautiful music in the hand of Mr. Home, and also while suspended alone, as was veri-fied by one of the circle, under the table. It was the largest accordion I ever saw; and one lid was held by Mr. Home in one hand, the other hand being, as those of all present, on the table. The raps were continued from time to time in reply to questions put, etc. buring all these phenomena six wax lights were burning in the room. It was then inti-mated by raps that the lights were to be put out, and the table moved into the window. There was the light of a summer night, mixed with the street gas, and enough to enable us to distinctly distinguish objects in the room, each other's faces, etc. The curtain was drawn back, not by any one present, and the blind similarly pulled up and down, and the light thus regulated. The accordion again played, and gently floated by itself through the air. It touched my forehead in passing. then saw the table-cover moved by something under it, and having the shape and action of fingers. In a few minutes X. and I both distinctly twice saw, as did every one else present, a hand like that of a dark mulatto woman's rise up to the level of the table in the open unoccupied space between the table and the window, and take up a pencil laid on a piece of paper and draw on it what afterwards we found to be a leaf and an eagle's head. I am most positive, and so is X., that this hand belonged to no one in the room, and that it could not by any possibility so belong." The other example runs as follows:-"I was asked by a friend to accompany him to Mrs. Marshall's rooms.....We found her sitting with two ladies. We joined the circle, and it was afterwards increased by the addition of two gentlemen. The table moved; we were touched on the leg, and the raps, loud and varied and intelligent, were again repeated.....Towards the end of the evening we asked if the hands could be shown. We were placed in a circle; and we occupied two-thirds of the table—one-third was by direction left open for the hand to appear. The gentle-man at the point nearest the hand felt it touching him, placing the bell which was put on the floor on his knee, and at last I distinctly saw a luminous body like the back of a hand on the horizon of the table. The room had the mixed light of a summer's evening and the reflected gas-light from the street. These narratives, as I have said, were selected at random, and although they do not relate the most wonderful manifestations which took place through the mediums in question, there being many more startling from which I could have chosen, yet they are very apt illustrations for comparison. In the first place, the conditions are rather below than above the representative conditions of that period, and in the second, both records relate to what may be termed public scances, with a mixed company, and are therefore eligible for comparison. Need I recapitulate the points of difference? Are they not very apparent to any one familiar with the public circles of to-day? There seems, indeed, to be only one answer to the question as to which is to be preferred. is to be preferred.

A Paper by Mr. Jno. S. Farmer, Editor of the Psychological Review, Read Before the Members of the Central Association of Spiritualists, 38 Great Russell Street, June 26th, 1882.

One of the most hopeful and cheering signs of the times in connection with Spiritualism is the desire, growing year by year more and more apparent, to bring our facts and our theories to the tribunal of sober commonsense. It is being recognized that the only attitude towards the subject capable of standing the test of time is one on which shrewd discrimination and sound judgment are brought to bear. Facts must be keenly sifted and a cool unbiased judgment exercised in dealing with the theories which they seem to suggest.

I have long thought, too, that the clouds which one after another have overshadowed the movement during the past few years have not been altogether devoid of benefit, inasmuch as they exercised a salutary influence in causing us to look more closely into our means and methods of investigation. The lessons, may be, have been hard to learn, and still harder to apply, but on that very account they have probably not been the less effectual. Our facts, however, have not succumbed to the assaults made upon them; these, as many are able to testify, cannot be taken from us. If, on the other hand, the course of events has caused us to modify our theories, or change our methods of investigation, in that case the discipline, severe though it may have been, was needed-else why any change at all? As a matter of fact we must not grumble if occasionally we have to retrace our steps. Physical science has before now had to reconsider its methods and verdicts, and may have to do so again, and there is no reason to suppose that Spiritualism will prove any exception to the general rule, and jump all at once into absolute truth. Spiritual phenomena have not stood their ground by being offered up on the shrine of credulity and superstition, but only so far as their basis was established by a stern and rigid conformity to the dictates of reason and an unflinching honesty of pur-pose shown on the part of those who sought them. Just in the ratio that Spiritualists have adopted these methods has the move ment gained ground, and become acceptable to earnest seekers after truth. The progress has been slow; at one time scarcely apparent, at others seemingly retrograde; nevertheless, it has been sure. Adopting this method, marvels and wonders may become conspicuous only by their absence; the worthies of the past may no more return to spout their bad grammar and worse sense; but we shall at least have the genuine satisfaction of knowing that the facts we are able to present to the world are so many solid and reliable additions to the science which deals with (1) Man as a spiritual being; (2) the existence of a spiritual world, and (3) the duality and the continuity of life.

It is in this spirit that I desire to draw attention to a question, which, perhaps more than any other, is calling for attention. Its scope is but partially indicated in the title I have given to this paper, for it is intimately associated with the whole question of mediumship. I can, therefore, only hope to glance

THE GENERAL RESULTS OF PUBLIC DARK CIR-CLES ARE UNSATISFACTORY.

Having thus introduced the subject, I offer my first suggestion, viz.:

1. That public dark circles have done much to damage and discredit the facts of Spiritualism in the eyes of investigators and the public generally.

It is, I think, an open question whether It is, I think, an open question whether anyone has ever been convinced of the reality of the phenomena by what has taken place at absolutely dark circles. If conviction has resulted, it has only been after a long and weary investigation, for which few have in-clination, and fewer still time and opportun-ity. Yet, it is to these dark and cohinet cirmissip. I can, therefore, only hope to glance children and rewer still time and opportunity say, let the near their voices, chasp their the right was good, either of twinght, moon-briefly at a few of the more salient points ity. Yet it is to these dark and cabinet cir-which occur to me, as I cannot pretend in the present circumstances to consider fully are introduced. Can we, in these circum-the salient voices, chasp their the right was good, either of twinght, moon-hands, behold their forms, and enjoy the same sweet communion as of yore." What takes place? The doors are fast locked, the merest i tion, the medium generally being allowed to

ical, but so it is ey are there, and and I do not doubt there are many who, if they look closely into the matter, are in pre-

Let me pass, however, to higher ground. Are these dark scances at all like the ideal which many of us have in view when we seek 'an hour's communion with the dead?" This ideal is no illusion: it has been implanted by records of, in the main, private scances—in the family circle, where Spiritualism is seen at its best. But the divergence between the two is so great that one might almost be excused the thought that the one had no con-nection with the other. Of course, no wellinformed inquirer expects in a public circle the sanctity and holy sense of communion which we naturally and rightly look for in private, but were the same rules observed as far as practicable in the one case as have generally obtained in the other in bygone days, there would not be such a widely different result. Private mediums, moreover, are falling victims to this state of affairs, the one re-acting upon the other. It is hardly surprising that as the old generations of mediums-those who remember the early days of the movement-pass away, those that succeed them should tend more and more to follow the same lines as have been presented to them in public scances.

#### PUBLIC DARK CIRCLES CONSIDERED FROM AN OUTSIDER'S POINT OF VIEW.

Considering all this, are we not bound to confess that our critics, who laugh to scorn the idea of departed friends coming in such questionable guise and under such apparenty conjurer's show conditions, have much f reason in their criticism? Let us look at the matter fairly and squarely and consider the question for a moment with the eyes of an outsider going for the first time to an ordinary public circle. In doing so we may revive memories of our own introduction which from various reasons, have given way to mature knowledge. And mature knowledge, it may be argued, will work the cure in other cases, but it must be remembered that we who have passed the Rubicon and surmount-ed the difficulties in the way of a right and true understanding of what Spiritualism re-

ally means and is, are but as units to hundreds who have fared very differently and re-

tired either in disgust or despair. To return to the typical case before us. An inquirer wishes to see something of Spiritual phenomena, of which he has heard much, and perhaps read a little. He is drawn to the subject as many are by a desire to learn the subject, as many are, by a desire to learn something of those loved ones who have passed out of his life, leaving behind nothing but a weary and aching void. He yearns for knowledge where faith has failed, notwithstanding the "sure and certain hope of a joy-ful reunion"—for an assurance based on de-monstrable fact, that the grave does not hold within its compass the brightest, and best, and dearest hopes of his kind. A speculative belief in immortality fails to satisfy his soul's deepest need-he requires palpable demon-stration by well attested facts, and a real and living communion with those who have passed beyond the bonds of time. This he has read, or been told. Spiritualism supplies, and he says, "Shew me the proofs of what you say, let me hear their voices, clasp their

This, to my certain knowledge, is not an fisolated instance; there are many cases on record in which the quality of the phenomena has very materially altered when a change from light to dark circles has been made. PAST AND PRESENT METHODS COMPARED.

It is also instructive to compare the present state of affairs with those current in the early days of the movement before the innovation of cabinets and total darkness. It is difficult to say when these practices first began to find favor. I have endeavored in vain to fix a definite period, but probably their introduction was effected by the Davenport Brothers, they being the first I can trace as having used cabinets. The transition from a modified light to total darkness is not so difficult to account for, but I do not think I need trouble about it now. Suffice it to say that it was in many ways an evil day when Spiritualists encouraged either; they hardly knew the danger to which they, unwittingly no doubt, expose Spiritualism as a public movement or they would have shunned both as they would have avoided a pestilence. For the sake of curios avoined a pestimete. For the sake of curlos-ity I have recently gone through a file of the earlier volumes of the *Spiritual Magazine* and taking, say one hundred scances, I have found it distinctly stated in ninety cases that the light was good, either of twilight, moon-light case conduct or blazing fra-at all

Continued on Eighth Page.

#### Progression.

#### BY D. M. COLE.

Dear as this word is to Spiritualists, and often as we hear it, we think its meaning is searcely ever thought of. In some unknown way we are to become better or happier, or more powerful, more learned, wiser than we more powerful, more learned, wiser than we have been—so those who are so foud of using the word would define it if forced to. They think all things progress; that the mineral may become plant, animal, man, angel, by progression through vast periods of time. Assuming this to be true, let us examine somewhat more closely what progression re-ally is, and what it implies for us. Is anything less than perfect in its grade and condition? Is not the grain of sand, as a grain of sand, as perfect as an archangel.

a grain of sand, as perfect as an archangel, if there be such a personality? We know it must be so. Yet we habitually speak of some as being better than others; some species of plants or animals, some races, some individual specimons, as being better and higher than others, and we are right; but by what standard do we judge, that we can thus declare perfection to be more than perfect sometimes? he standard we instinctively judge by, is their use, the degree in which they are able to manifest themselves to, or act on, lives of others. Things are better to us, as they are more useful to us, or others like us; better means worth more to us, or some one; good better, best, always imply comparison and relation. Hence progression means becoming more generally useful or useful in higher relations. Do we so think of progression generally, or have we thought of a life without motion, unused powers conferred, not developed? Has the word been a sort of charm-word, originally representing an idea which has been lost?

How do we know there will be an eternal progression, an increase of power, intelli-gence, of spiritual perception? If there be conscious individual life, there must be motion; if there be motion, it must be from ourselves to some other one or thing; if there be motion, there must be change, circulation, receiving and giving out; if there be circulation, tion, there must be growth; we can conceive no other way of growth. We cannot conceive the failure of growth, if these conditions ex-ist. That one could absorb for any ist. That one could absorb for ever, and never digest-for digestion is only appropriation-is unthinkable, being impossible to anything finite. Therefore if there be etern-al life, of which we are sure, there must be an eternal giving-out to others; progression can only mean becoming more useful to oth-ers, larger power to help, an intenser and purer love for others.

Take another way of demonstrating this as the true meaning of progression. That all man's activities of every sort spring from love, may be easily demonstrated, we will assume it. Then, as larger life must mean a larger love, and as love cannot be perceived except by its manifestations, cannot be satisfied without doing something, our love, our progression, will be measured by our activ-ity. Eternal life means eternal loving, and eternal loving means eternal efforts to bless others.

Let us try yet another mode of analysis: All the joy of our life consists in giving. We strive to gain, only that we may be able to give. The mother loves the weakest child most because she has to give most of care and | and yet there was much more in detail, such attention to it. We love that one best we have helped most, always—unless the help was involuntary, accidental. If a man's love and life are identical, as Swedenborg says, and our experience proves, eternal life is eternal love, and progression (increase or add-ed intensity of life,) must be eternal increase

If you have not loved on earth, it will be hard to learn love in the hell of isolation you have chosen. If you have not had love to manifest in thus life, it will be hard to get it in the be-yond, when your very selfishness will prove a prison to the soul. Progression means in-crease of manifested love. Are you progress-ing? The whole secret of the "power of an endless life" of immortality is, giving, and so growing growing. Brooklyn, N. Y.

A Chapter of Experiences.

To the Editor of the Religio-Philosophical Journal:

I had a private seance last evening with Mrs. Kingsbury at No. 29, 25th Street, with such a result that I will offer to give it to the public through your valuable paper, for

the good that it will be likely to do. The name of Dr. Brookie was called by the medium when seemingly in a semi-trance. She was then fully entranced and the spirit spoke at length, the substance of which I will state, all being given as to an old acquaintance, conversant with all that he should say: "I have grown a great deal since I entered spirit-life. On entering I realized how great-ly I had misspent my life. When Spiritualism came to me, I was well situated and doing a good business. I was mediumistic and had good healing powers. I was very credul-ous, thought the spirits could manage my business better than I could, of which I had some proof. I gave up my individuality and did whatever they told me, or seemed to tell me. I became filled with visionary notions as to the great things that could be done and that should be done by me-the wonderful enlightenment that I was to have, the principles of wisdom that I was to teach, and the grand success I was to attain. As I did not take care of my affairs I became poor, a wanderer, a beggar, a tramp, a confident enthus-iast, would not heed the counsels of any one, became nervons, excitable, sick, my brain could not bear the pressure and I passed on

from a garret. "I suffer still from the errors of my life. I had to be stripped of my egotism and laid bare, and hardly have I recovered the individuality I lost. I have no condemnation for any; it was my weakness. But I desire that this shall be known that others may escape the errors that I have committed. The good that this will do will be my compensation. Let not those who would be mediums, nor those who seek for guidance through them, surrender their individuality, nor their judgment blindly, but discriminate as to the spirits as you would between man and man. I have been compelled to tell you this upon this opportunity. I have sought to reach you before but have not been able to do so. I have been blown as a leaf in a storm-left the world receive the lesson.'

This I say is the substance, and I have used his words as far as I could remember them. as would make this statement seem natural authentic, truthful, and entitled to be well considered.

And now what about Dr. Brookie as known to me? In 1857 he came to my house in pelled to. Peru, III., professedly a healing medium, and he was retained for several months as such for the benefit of Mrs. Holdrook, who was greatly afflicted as to her eyes. He had, in appearance, the make up of a solid man, was oracular in style, told of prodigies performed, promised here the greatest of all, went into trance upon call, discoursed finely and was evidently "one of the prophets." His great burden in the trance was the "phi losophy of life," and the promise was that he was to be in due time the great apostle of that philosophy. Now to tell the truth, Mr. Editor, I was filled with great wonderment myself, and my expectancy was on tiptoe (for this was among my earlier experiences) and I was rather expecting some big thing to come, which, however, logically I would believe when it did come, and until then I would hold my faith in abeyance. When, behold, I saw to my surprise something so counter to all this, fits of waywardness, a running here and there upon the most frivolous errands, and he always satisfied to obey for most triffing reasons. Nothing in the healing way was effected and it was abandoned. I took occasion to complain, to reason, and even to chide him and the spirits as well, and yet such replies came as to experiences and their necessify to him who was to enlighten the world on the philosophy of life as to continue the blind. He went out to his lonely habitation in poverty, yet with great satisfaction, returned again occasionally, looking like another John the Baptist and still while entranced harping on that theme and how. when they were ready, he should be called to his great work with plenty of funds at his or their command. He became paralytic as to one-half the body and the theme was still the same. The next, in a year or so, we hear that all is silence and the voice of the supposed philosopher is heard no more. And now, Mr. Editor, may we not moralize on this to advantage, must we not, for the benefit of the cause that we are constrained to maintain as good and true notwithstanding all the errors and wrongs that weigh it down? Let it not be supposed that he was of inferior make and hence unworthy of notice, for he performed some "nighty works there" and often "spake as one having authority." In June, 1857, he said (the spirit said) at a scance and in a public lecture, "in three years and six months from this time, there will commence in this nation one of the greatest revolutions of all times and there will be bloodshed," and reiterated and stuck to it when controverted as unlikely-a prophecy so well fulfilled as we know now. Once seeming as if dying while the trance was coming on, the breath and pulse stopping. he speaks for Daniel Webster, his tone and manner exactly imitated and the substance worthy of Daniel; "Yea, a Daniel come to judgment," the closing words being, "the time will come when my voice shall be again phecy not yet fulfilled, but he was dealing in big things, and hence the great hope, when that life was so unexpectedly and the heard in the United States Senate." that life was so unexpectedly ended and nothing but smoke where there had been such a flame. I was aggrieved to know that mediumship could be so much the subject of abuse. I have often raised the note of warning and I have often thought to publicly cite that name and life, but hesitated for obvious reasons and waited, wondering why he did not report, as I often challenged him to if he departed first. From those reasons of silence as to the use of his name I would seem now

you give, quick comes the answering gift. Give yourselves, your muscles, brains, loves, money, skill, all you have to the truth, and so you will progress. Give all you possibly can—the more of effort, thought and money you give, the more are you enriched. Give love a supreme sway, so will you most rapid-ly progress. But, if you sneer at this recom-mendation as some will, remember, indepen-dent of what you may decide, is eternal law. If you have not loved on earth, it will be hard to learn love in the hell of isolation you have thereby, and none but a blind fool will sail unheedingly along the same track. So in this spiritual commerce between the two worlds, which we must have-as we find that there are dangers and occasions of shipwreek it is best that we take all the methods of avoidance that the highest wisdom can give. Much more I could write, Mr. Editor, on this fruitful theme, naming some others who have seemingly committed similar mistakes, and stating the evidences that compel me to be-lieve that this communication is genuine, as it would be highly proper and instructive to do, but there is no further space nor time. Chicago. EDMUND S. HOLBROOK.

#### Herbert Spencer.

An Eastern paper, referring to the expect-ed visit of Herbert Spencer to this country, says that he will receive a warmer welcome than has been accorded to any distinguished foreigner since Dickens and Kingsley came among us. This is not probable, for several obvious reasons. Not one man in a hundred, even of ordinarily intelligent citizens, has read a line written by Herbert Spencer. Although it is stated that his books have a much wider sale here than in England, that proves little, for the fact is that few who buy them ever read them; so that why Spencer is great remains to many people of intelligence yet a mystery. There is a vague idea abroad that in some way he has had much to do with the development of the little-understood idea of evolution, and is not exactly orthodox. Further than that the interest or the knowledge of the average reader does not go.. It is admitted generally by the learned that Herbert Spencer is great. Some have gone so far as to say that his equal as a metaphysician, a philosopher, a thinker, has not appeared since Plato, and that he heralds a new epoch in the world's thought, all of which may be true; but the fact is the millions do not know it, and are not intensely interested in the sub-

ject any way. No man unaccustomed to close thinking No man unaccustomed to close thinking and without mental discipline can sit down to Spencer's "Synthetic Philosophy" and un-derstand, much less enjoy it. Froude says that Luther's "Table Talk" is equal to Shake-speare's plays, and yet that had he written for the learned, as Erasmus did, "the words which changed the face of Europe would have slumbered in impotence on the book-shelves." Spencer's books are necessarily written for a class of readers far above those who delight in Dickens, Kingsley, or even in who delight in Dickens, Kingsley, or even in Tyndall, Huxley, or Darwin. He is compel-led to deal in abstract thought, and luminous and lucid as is his style, great as is his subject, and energetic as is the march of his compact phalanx of argument, to the general reader his books are not inviting. He hears his name and confesses his fame as he does that of Aristotle; yet exactly how he got them he does not know, and has not the intellectual vigor to find out. He sees a chapter headed "Egoism and Altruism," and he drops the book in despair, resolving that he will only take it as he does medicine, when he is com

Another reason why Herbert Spencer will not be, by a large number of Americans, welcomed to this country. is because he rejects the Christian religion as interpreted by most sects. He not only does this, but he proposes to supply its place. He it is who intends to answer that common question of the average doubter, "What will you give us in the place of it?"-that is, of the moral law as taught in the Bible. The whole of Spencer's system of synthetic philosophy leads up to this. His "First Principles," "Principles of Biology," "Principle of Psychology," and "Principles of Sociology" cutminate in his "Principles of Morality." So auxious was he to point out the logical outcome of his great work out the logical outcome of his great work that he two years ago anticipated several volumes on sociology, jumping several steps to give the world his "Data of Ethics." In the preface to that work he refers in touching words to his failing health and possible death before the completion of the stupendous task he had undertaken. He says: "Hints, repeated of late years with increas ing frequency and distinctness, have shown me that health may permanently fail, even if life does not end before I reach the last part of the task I have marked out for myself. This last part of the task it is to which I regard all the preceding parts as subsidiary. \* I am the more anxious to indicate in outline, if I cannot complete this final work, because the establishment of rules of right conduct on a scientific basis is a pressing need. Now that moral injunctions are losing the authority given by their supposed sacred origin, the secularization of morals is becoming imperative. Few things can hap-pen more disastrous than the decay and death of a regulative system no longer fit before another and fitter regulative system has grown up to replace it. \* \* \* As the change which promises or threatens to bring about this state, desired or dreaded, is rapidly progressing, those who believe that the vac cuum can be filled, and that it must be filled, are called on to do something in pursuance of that belief." The something which Herbert Spencer is endeavoring to do with wondrous learning, mighty intellect, and marvelous industry is to formulate a code of natural ethics to take the place of "supernatural ethics" on the Christian religion, which clearly, he thinks. is "rapidly progressing" to desuetude, decay, and death. He proposes to supply the "vaccuum" made by the disappearance of the Scrip tures with his synthetic philosophy. Rough ly stated, this is the object of his great work. In any ordinary scholar the attempt would be andacious, but if there is any man living, or who has lived in the last three centuries, who can succeed, it is Herbert Spencer. His works need interpreters, and in time will find them. That peculiar talent, so much in request in our day, which popularizes the most abstruse or occult scientific truths will in time make Spencer clear and comprehen-sible by the common mind. He is content to wait, like Bacon, until some hundreds of years have passed, for the verdict of posterity on his labors, for no one knows better than Spencer the truth of a saying of another great thinker: "Truth reaches her full action by degress, and not at once; she operates upor the reason, the influence being purely intellectual; she then extends her sphere, exerting a moral control particularly through public opinion; at last she gathers for herself physical and political force. It is in the time consumed in this gradual passage that organized hypocrisy prevails. To bring nations to surrender themselves to new ideas is not the af- | dation.

of Goethe or Da Vinci. Physics and meta-physics, abstract thought and concrete fact, the hazy, misty, and dim adumbrations of all the dreaming scholiasts and philosophers of the past, as well as the demonstrations of the scientists and physicists of our day, to him are familiar. No man living can com-plete his work should he die before he has placed the cap stone on the vast edifice he has so long labored on. He is to it as Angelo was to St. Peter's, and whom the Pope chased and brought back when he sought to fly from his work. There is no other living architect or author competent to the task. Hence the effort of Spencer to leave his plans and speci-fications behind him so that the task of those who come after him may be but that of em-bellishment and elaboration, leaving the symmetry and grandeur of the edifice unim-paired for after ages. To secure the full ef-fect of the sublimity and greatness of St. Peter's one needs, after inspecting it closely, to stand afar off and gaze at it in the light of three centuries, and as a complete creation. So with Spencer's "Synthetic Philoso-phy." The minor defects will disappear with Line, which will lend its magic coloring. Later artists will touch it here and there and generations will add to its beauties, but its grandeur will be due to that first great brain which planned the structure before one stone was laid.—Inter Ocean.

#### Alf. S. Hutchinson.

#### A Detailed Statement of the Circumstances of His Death.

#### "After life's fitful fever he sleeps well."

In Evergreen cometery, which is nestled among the rugged hills that surround New-port, Kentucky, there is a pair of graves, one new-made; above the other the roses planted by a lover's hands have bloomed four times. Beneath it sleeps (but let no idle curiosity question further than the modest stone above the grave will answer) Ella; beside her, Alfred, and these two graves tell as sad a story as ever makes a part of life's uncertain lot a story of love and death; a love whose attach ment was so strong that the distance between two worlds (is that distance so very great?) could not break it. Had both the graves been made at once the story would have been less sad, for though untimeliness of death is a great calamity, there are cases when to sur-vive is sadder than to die. The case with Alfred S. Hutchinson was such. His love was so large a portion of his life that when he buried its object he buried all his hopes and aspirations with her. He walked about amid the multitude, but to him the world was depopulated; the sky a mero tent that shut down over and stifled him. His love was his relig ion, and he deemed it orthodox. Forgetful ness would have been to him apostasy. Had he not been miserable he would have been despicable—in his own eyes. To those who knew him it is needless to say which he preferred.

There are deaths were tears, and crape, and "customary suits of solemn black" seem inappropriate, and such was his. Those who loved him will not mourn for him, for death was to him a welcome release; but not, as some supposed, by suicide, for it is only recently that he said to the writer that though he would welcome death, there was nothing he shrank from with more fear and horror than death by his own hand; believing it un natural, and that its consequences would throw him in the shadow of a deeper gloom hereafter than that which overspread his life in this world. It will be interesting to his many friends here to know the exact circumstances of his death, and will convince them beyond a doubt that the coroner's verdict of "accidental" was correct. He left here on Thursday night, the 6th inst., in unusually good spirits, going to Cin-cinnati to visit the family of his affianced and attend to some business matters there. When the report of suicide came the writer supposed that he had visited the grave of his sweetheart and that the associations had thrown him into a mood of such deep gloom that in a moment of desperation he took his own life. But this proved not to have been the case. His visit was a very pleasant one as is shown by his letter and by the testi mony of those who met him while there among them Attorney D. C. Mitchell, of Terro among them Attorney D. C. antenen, of 1947 Haute, who was stopping at the same hotel with him. They were together a great deal, at meals and of evenings, and Mr. Hutchinson was very talkative, telling him of his intend-ad this to Michigan and his prospective return ed trip to Michigan and his prospective return to Terre Haute. On the day preceding his death he complained of a terrible headache of which he was subject to the most violent attacks, which so unstrung his very sensitive organism that it made him almost wild. By the advice of Mr. Mitchell he drank a cup of tea for supper on Tuesday evening, and as appeared from the evidence adduced at the coroner's inquest, he had tried camphor, but probably without effect, a towel saturated with it being found wrapped about his head. He was called about his usual rising time on Wednesday, but did not get up and was not disturbed any more until his failure to appear aroused the suspicions of the hotel proprietors and the room was forcibly entered when he was found dead. The elevator boy states that about eleven o'clock he had a scufile with one of the clerks in the hall near his room, and that Mr. Hutchinson appeared at the door (as if to see what the racket was about,) dressed in his underclothes and have ing a towel wrapped about his head. The noise subsiding immediately he closed the door, bolted it but did not lock it-the key being found on the ontside-and that was the last time he was seen alive. It is probable he had passed a sleeples night, and in the morning, finding no relief in any other antidote, had taken a hypoder mic injection of morphine, probably from his extreme nervousness taking more than he intended. The following unfinished letter is charac teristic of his better moods and shows that he had no thought of suicide but was looking forward to a pleasant visit to his sister and a return to Terre Haute before many weeks:

"So far, I need scarcely say, I have had a very pleasant visit, and only regret that I have so little time to remain here where there is so much to pleasantly remind me of days that were happier. I expect to leave here in a few days, and after a two weeks' visit to

Michigan will see you all again. "By the way, I find my memorandum book non est; and can only conclude that I carelessly left it in the office. If so, you doubtless have found it, in which case you will mail the same to me immediately. It contains, I think, certain memoranda that I need in settling up some of my old business matters. And permit me to add, parenthetically, that said unsettled accounts are mostly in my favor which will fully explain to you my desire to attend to them without unnecessary delay. My address while here is at "Hotel Emery where you will also forward any letters that

where you will also forward any letters that may have reached Gazette for me. "Am trying your remedy\* for a headache this afternoon-one of those awful head-split-ters that seems to have come to stay. I have been trying to read and thereby become ob-livious to the disconfort, but that does not prove a brilliant success your statement to livious to the disconfort, but that does not prove a brilliant success, your statement to the contrary notwithstanding; and I am al-ready beginning to think that even letter writing is not a more absorbing pastime. "By the way, I have just been reading an article in a recent number of "Littel's Living trans" article of "The Boundarias of Astrono-

Age," entitled "The Boundaries of Astrono-my" in which I notice a certain parallelism between your rotatory theory and the theory of Prof. Newcombe therein set forth. The article I alluded to is designed to cast a doubt on the generally accepted nebular hypothesis -at least to show that it is not invulnerable. Upon the assumption that the nebular hypo-thesis is a fixed fact—you will recollect that von-

The above circumstances leave no doubt in any mind that his death was purely accident-al.—Terre Haute Gazette, July 18, 1882. \*To read and forget about it.

The Story of Saltaire-A Wise Example.

(From the Annual Report of Hon. Miles S. Humphreys, Commissioner of Statistics for Penneylvania.)

We believe it is in the power. of the capialist who is an employer of men, by fair, frank, and just treatment of his employees, not only in the immediate question of wages, but also in looking after their social and educational interests, to completely undermine and destroy the occupation and influence of the demagogue and create that mutual trust and friendship which ought to exist between labor and capital, and thereby put an end to the frequently recurring strikes which inflict such serious damage on the which indict such serious damage on the business of the country, and do no man or set of men the least particle of good. Many instances of the favorable results following such action might be given, but

we will only refer to one instance, which oc-curred in Yorkshire, England. Titus Salt, whose father was a woolen manufacturer at Bradford, in Yorkshire, at the age of twenty-one years started out in busin ess for himself by hiring a small mill and one or two men, who, with himself, did the work of the eswho, with himself, and the work of the es-tablishment, and so diligently and wisely were his affairs managed that in a few years he found, himself doing a successful and rapidly increasing business, and by a lucky discovery of the value of the wool of the Almage sheap and its manufacture info drace Alpaca sheep, and its manufacture into dress goods, he soon acquired a fortune. This ne-cessitated the enlargement of his mill, and to do this the more conveniently he moved some two miles from town and erected a large manufactory, in which he gave employ to some four thousand operatives. Having been a laboring man himself he knew the needs and wants of the laborer, and he accordingly erected neat and convenient cottages for the use of his employees, which were rented to them at a moderate rental, with the privilege of buying to those who were able, thus assisting them to procure a home of their own, and giving them a sub-stantial interest in the success of the business they were employed in. He also caused to be erected churches which all could attend, and also school-houses, wherein every child could receive a good and thorough education. public park was laid out and completed, bath-houses built, and clubs and lyceums established, Mr. Salt taking the lead and encouraging his people to carry out and sus-tain these institutions. In a short time a thriving town was built up, which was named Saltaire, in honor of its founder, and here the laborer has an opportunity to enjoy himself like other human beings, with no thought of occasion for strikes, the employer or capitalist and employees all feeling a common interest in the fortunes of their place, and with none of the jealousies or prejudices now commonly existing between these two classes. Mr. Salt has been created a baronet, but this can add no additional honor to the name of a man who has successfully solved the problem of the true relations between labor and capital, and who has taught the capitalist to what noble duties it is possible to devote himself, and the laborer that the barrier between the sympathies of the master who employs and overlooks, and the man who works, may be broken down in other and better ways than by hostile combination. Such a town as Salfaire, with its neat cottages, pleasant parks, clean streets, fine churches and schools. where labor is respected, and intemperance banished, is a better monument than any made of marble or stone, and will perpetuate the name of its founder more surely and completely than if he had made a fortune by grinding down his human help to the last farthing, and then on his death-bed bequeathed it to some public institution.

or intensity of love, eternal increase or tensity of manifestation of love, eternal increase of power to help and bless others. Assuming this point to be proved, progress-

ion and its nature to be logically demonstra-ted, what results from this? We are to live eternally, a life ever increasing at the same time in volume and intensity. We are to love eternally, a love eternally expanding in scope and intensity. We are to manifest love eternally, helping with ever-increasing power to help and bless others. Our joy in spirit-life will be measured as it is in this life, by the persistence of our efforts to bless others.

So the advance is not to be a joy, only the effort to advance is. So not the works themselves, but the love which prompted the works; not the success, but the effort; not the great work done, but the great love that worked, this the source of joy. There is no other source of joy than love; no wisdom but is the power to use knowledge gained by love. No power so mighty as that of love. All the charm of earth, all the joy of heaven, all the secret of spirit power, all the springs of growth, all that is spiritual, celestial, su-

or growin, all that is spiritual, celestial, su-percelestial, God-like, comes of love, and love is—giving. If all this be true, have not Spiritualists generally made a great mistake? They have boasted largely of what they have received. What have they done with the gifts? They have seamed to think that the come of this have seemed to think that the glory of this new dispensation was that it gave so much to them, not that it gave them so much to give to others. They have been so absorbed, in receiving the love and the care of the angel-world, they have forgotten that they must pour out if they would receive more. They have thought only of their own satisfaction, been proud that they had the power. to communicate with the angels, boasted and done little else. Immortality is not all the spirits reveal; they tell us that immortality means eternal life, eternal motion, eternal help to others, eternal efforts to bless others, as an imperative condition precedent to our own growth.

If Spiritualists would but carefully consider this, and learn how much they are enriched by what they give, how much their spiritual growth is ensmalled by what they save from giving, there would be fewer struggling newspapers, fewer poverty-stricken lecturers. fewer frauds, fewer limitations to the spread of Spiritualism, fewer phenomena-hunters, but more workers, more life in the body, more vigor in the soul of many, more spread of Spiritualism, more growth of good, more repression of evil, heaven nearer, because in our own bosoms; hell further off, because hell is indifference (absence of love) or hate (perversion of love,) that our worst evil would be, to cease to give, our greatest blessing to consecrate all to the truth; that cultivation of individualism, means only to try to do good in our own way, to think our own thoughts, to try to express them as well as our organism will let us, but never forgeting that above and beyond all the accidents of organism and environment, the supreme law is, "you must give, if you would gain; you must pour out, if you would receive more." "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty," said the wise man; and he said nothing wiser. The individualism you exult in is a lie, if it mean you are always to receive and never to give. Give-this is your real need, for as | to be relieved.

"TUESDAY, P. M. "DEAR CUMMINGS:-

"I have vague recollection of promising to write to you two or three days after leaving T. H. Allowing me the customary three days grace I will thus have kept my promise-a fact which you will no doubt regard as re-markable if not worthy of especial commen-

A man's life is an appendix to his heart .---South.

Oh, keep me innocent, make others great. -Queen Caroline Matilda of Denmark.

First keep thyself in peace, and then shalt then be able to pacify others.—*Kempis*.

Our greatest glory is not in never falling, out in rising every time we fall.-Confucius.

A gem is not polished without rubbing, nor is a man perfected without trials.—*Chi*nese.

Carry the cross patiently, and with perfect submission; and in the end it shall carry you.--Kempis,

Begin by regarding everything from a moral point of view, and you will end by be-. lieving in God.—Dr. Arnold.

#### Horsford's Acid Phosphate

#### A REFRESHING DRINK.

DR. C. O. FILES, Portland, Me., says: "After perspiring freely, when cold water has utterly failed to satisfy my thirst, it has accomplished the purpose with the most perfect SUCCESS.

A

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

# Woman and the Rousehold.

#### BY HESTER M. POOLE. [Metuchen, New Jersey.]

#### HEAVEN.

Beyond these chilling winds and gloomy skies-Beyond death's cloudy portals, There is a land where beauty never dies And love becomes immortal.

A land whose light is never dimmed by chado, Whose fields are ever vernal, Where nothing beautiful can ever fade, But blooms for aye, eternal.

We may not know how sweet its balmy air, How bright and fair its flowers; We may not hear the songs that echo there, Through those enchanted howers

The city's shining towers we may not see, With our dim earthly vision; For death, the silent warder, keeps the key That opes those gates elysian.

But sometimes, when adown the western sky The fiery sunset lingers, Its golden gates swing inward noiselessly, Unlocked by silent fingers;

And while they stand a moment, half ajar,

Gleams from the inner glory Stream lightly through the azure vault afar, And half reveal the story.

O land unknown! O land of love divine! Father all-wise, eternal, Guide, gnide these wandering, way-worn feet of

> Unto those pastures vernal. Kate A. P. Hill.

DEATH IN THE LIGHT OF THE HARMONIAL PHILOSOPHY

Under the above title, a beautiful pamphlet was published a few years since, by Mrs. Mary F. Davis. At the time of its issue, Epes Sargent wrote respecting it most appropriately thus:

"We have had the mature thoughts of a clear headed, strong hearted woman, whose intuitions have found their corroboration in the phenomenal facts of Spiritualism and in

the testimony of the highest clairvoyance. "When we turn from the views of Harriet Martineau to those of Mary F. Davis, on the subject of the great and solemn fact in human history toward which the thoughts of all of us are carried so continually by daily occurrences, it is like going out from a charnal house into a paradise full of all terrestrial charms, with an atmosphere pure and bracing, where the sunshine sheds on the very heart the peace which passeth all understanding, and life becomes a prayer of gratitude to its Giver."

After first considering those theological views of death which have produced so much wretchedness, Mrs. Davis proceeds:

"We will turn from these erroneous, oppressive and repulsive views of man and his relations to God, and contemplate life and its changes in their real beauty, grandeur and significance. We will seek truth; not in the muddy channels of theological speculation, but in the broad and blooming fields of Na-ture. We will inquire of the plant, the animai, the ever changeful yet ever steadfast nature of man, and of the golden spheres beyond which angels inhabit, and see what ans-wer they will bring to satisfy the deathless yearnings of the spirit.

" In our researches hitherto we have been wandering from home--from the clear, deep fountain of knowledge, wisdom and joy, phys-ically we have turned ourselves out of doors by allowing ordinary impulses and appetites to hold sway over the higher faculties of our pattern. Intellectually we cultivate a fevernature. Intellectually we cultivate a feverish restlessness which we denominate "activity, and under its impelling force we go driving through colleges and books and foreign countries, forgetting that vast libraries are locked up in the labyrinth of our own souls, with volumes more elaborate and comprehensive and beautiful than were ever written-unmindful that wild Sierras and soft, Italian skies and surging Mediterraneans, and cloud-capped Alpine peaks, are but a faint reflex of a gorgeous inner world which the outer bodily temple doth but conceal and guard. Spiritually we resort to creeds and dogmas, and feed on the mildewed husks of a religion from which the live kernal has long since emerged, all unconscious that a Divini tu sits in the deep sanctuary of our being, waiting to transfuse celestial ambrosia through our hungered spirits, and fill our whole nature with the sweet radiance and sacred bliss of purity, harmony and love! "But we need be wanderers no longer. The new Spiritual Religion which the Harmonial Philosophy teaches, is bringing us more and more in to a grateful recognition of this interior life with its immense facilities and enjoyments. We are beginning to experience more and more frequently those intense momentary exaltations during which whole seas of hitherto hidden wisdom seem struck out of the rock in which we are imbedded, and swiftly surge before our startled vision. The angel world is bending low to bless us with a baptism of strength and aspiration, that thereby we may ascend into that illuminated atmosphere which invests all things with the glow of inspiration. The world no longer seems "A fleeting show For man's illusion given," but a glorious sphere of actual, earnest, sublime endeavor. We no longer dawdle away existence in preparing to die, but we make ready to live the largest, truest, purest lives of which we are capable. The past is no master; the future no dread; but the eternal present is ours, and the acts of this moment claim our worthiest and noblest aims."

mediate but becomes outermost when the connection between soul and body is dissolv-ed. This intermediate spiritual body perme-ates the physical, giving warmth to the blood, strength to the muscles, and life and sensa-tion to the ite of his discourses; and his book is named the "fospel of Law." You will also strength to the muscles, and life and sensa-tion to the whole visible organism; while that, in turn, gleans from nature's storehouse | your side; and moreover the whole world, for here choicest viands and devotes them to build-ing up and perfecting this interior form which is to pass on with the spirit to the Second Sphere.

" In the peaceful, natural life which nature intended, this reciprocal process goes on till the meridian of years is passed, and then the spiritual forces gradually withdraw from the external form, in order to complete the internal temple and strengthen and beautify it for an exit for the better land.

"Hence, the failing step, the tottering frame, and sunken eye of age, while the spir-itual body within is young and strong and beautiful, awaiting its peaceful journey to fairer groves than blest Arcadia."

We are again reminded by this, of the ne-cessity of pure, sweet and wholesome habits physical and mental, if we would attain a rounded and joyous soul-being and a speedy and happy union with those who have made progress in Heavenly Love and Wisdom. Mrs. Davis chocas with: Mrs. Davis closes with:

"THE LAST SCENE OF ALL.

"And now the shrunken form is still and pale, and the monrner stands with hushed breath beside the death-bed. To the physical sense all is over; but to the spiritual vision there has just begun a sublime apotheosis, [See Great Harmonia, vol. 1, p. 157.] Above that lifeless head plays a halo of light, anon it spreads into a large radiant wave, and ris-es on the sustaining air. Gradually the lum-inous, nebullous, wave-like emanation takes form and features very like, and yet vastly unlike, the prostrate body beneath. At first it is as though the departed loved one had returned to helpless infancy, with its soft, pliant limbs and innocent eyes. Then the spir-itual form gathers fulness and buoyant youth, in its grace and glory, stands transfigured be-fore the inner vision.

fore the inner vision. "Around the new born spirit is the angel band which has been waiting to give it wel-come. They bear it upward on the bosom of that magnetic river which sets toward the Summer-land. Swiftly beyond clouds and planets and suns they soar, till golden hills and pellucid lakes, and the countless wreath of countless star-gemmed flowers, and the full orchestral burst of myriad, love-full voices, guide them Home from their far journeyings. "In the bowers and beside the crystal streams of that high and Holy Home, begins the new life of the late enfranchised being.

the new life of the late enfranchised being. Blessings and beauties before undreamed of, cluster thick around her. Avenues to knowledge, wisdom and progression, open on every hand. Loving eyes beam upon her, gentle hands clasp her own. By all that is great and glorious, she is moved to be noble, good and great. Earth with its pain and grief and multiform causes of evil, is behind her. Heaven with its harmony and joy and multiform cures of the effects of evil, is before her. The mighty soul, which once struggled in vain to force its way through limitations, now rises grandly up and claims, its kindred and its destiny. Deep gratitude fills her being for the kindly ministration of Death, and in the garden of an eternal Eden she is forever blest."

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOUENAL.]

have all the rationalists or evolutionists on done if true, and the question is settled, not inference, not by argument, not by testimony, but by a personal palpable revelation to the individual senses of every one for himself or herself, then the matter is ended. I will only add, my great respect for Mr. Stewart and his advanced ideas, as presented in his logical work, induces me to urge your readers to purchase the volume.

Barre, Mass.

# Partial List of Magazines for August.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece, "Summer Days at Lake George;" How Burt went Whale-Hunt-ing; The Lesson of the Briers; The Nightin-gale; "A Lady who lived by the Shore;" Mrs. Peterkin in Egypt; The Punjaubs of Siam; Hassan's Water-Melon; Sea Babyhouses; The Sweet, Red Rose; Stories from the Northern Myths; The Song of the Swing; A Visit to the Home of Sir Walter Seott; A Balloon Story in four chapters; The Mysterious Barrel; In the Harvest-field; How a Hoosier Boy saw the Harvest-field; How a Hoosier Boy saw the Tower of Pisa; A Good Time on the Beach; Going to the Fair; The Cloister of the Seven Gates; Leap-frog in the Woods; Summer Days at Lake George; A Sea-side Turn-out; Tit for Tat; How Joe Bently won a Bouquet from the Queen of Portugal: How far Yet? The Iron-clad Pie; Donald and Dorothy; Jackin-the-Pulpit; For Very Little Folk; The Letter-box; The Agassiz Association; The Riddlebox. As August is the great traveling month. this number has taken up the subject and its stories and articles deal with persons and things all over the world.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Richard Wagner; The Borderlands of Surrey; The personal History of Garibaldi; Summer Noon; The New Northwest; The American Museum of Natural History; An Aboriginal Pilgrim-age; The Lambs; A Snow-Storm; Dinah Morris and Mrs. Elizabeth Evans; Some English Artists and their Studios; Reality; A Modern Instance; To an intrusive Butterfly; The phantom Sailor; Homesick; Steam-Yachting in America: The Victoria Regia; Through one Administration; How Wagner Makes Operas; Triumph; Topics of the Time; Literature; Home and Society; The Worlds Work; Bric-a-Brac. This is the first Midsummer Holiday Number under the new name and it makes a strong appeal to popular favor, both with the excellence of its illustrations and the inter-est of its text.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: The Faiths of the World; An Attempt to reach Merv, or, six weeks in Serrukhs; Peel and Cobden; Thought-Reading; Elephants; The Leaf in the Book; Ser-Assize; A very common Mind-Trouble; The Dying Heroes; The Lady Maud; Names of Flowers; Newton and Darwin; An Eaton Boy; Adventures on the Rovuma; Summer; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany. The pages of this number are filled with the usual variety of good reading.

THE SANITARIAN. (No. 537 Broadway, Quin-



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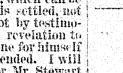
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#### WHAT IS DEATH?

what, but a mere circumstance in an endless existence, less deplorable than banishment to a far country, less than the rupture of friendship's ties, less than the horror of phys-ical distress, which you, my friend, have often experienced! Like falling asleep on a bed of sand to awake in a garden of roses, would be the natural departure of the spirit from earth. Could we truly live till childhood had ripened into youth, and youth into manhood, and manhood into old age, so that the spirit could have the full benefit of a life on earth, then would the body fall off like a worn out and useless garment; and the soul, in the fresh-born vigor of immortal youth, would sail joyously into the atmosphere of its higher and better home....

"We have seen that, by the means of the body, the soul is enabled to start on its eternal pilgrimage as an individualized entity: but as the steam which is generated by the fire and water of a locomotive soon dominates both the engine and the train, so the spirit when once evolved through the agency of the body, dominates that body and all its concomitants. Holding this absolute sway, the strate immortality as a fact, else it must go inmost nature, the spirit, clothes itself with undemonstrated. But Mr. Stewart hopes in a spiritual body or soul, which is now inter- science, and in just so far as Spiritualism or

THE GOSPEL OF LAW, by S. J. Stewart, of Bangor, Me. Price §1.25.

I am especially interested in this book for the good I think it capable of accomplishing in aiding those who are in a transition between orthodoxy and the living truth. It consists of a series of discourses on fundamental church doctrines, viz.: The Bible, Miracles, God, Sin and the Atonement, Satan or the Devil, Hell and Salvation, Prayer, Morality, Jesus, Predestination and Scientific Necessi ty, Immortality, and the Gospel of Law.

I wish to refer you and your readers particularly to the discourse on Immortality, which is especially valuable from a Unitarian clergyman of an Independent Congregational Society, for his bold assertion that "The ordinary proof advanced by the church is of no value whatever;" and again, "There is no proof either from the supposed revelations recorded in a book," yet he adds, "But, nev-ertheless, I have a firm hope of immortality." On what does he base that hope? Let us see? First: "Such a hope is in perfect consistency man. I can not imagine any loss of that consciousness that would not be a step backward. Have we come so far for nothing? Has the universe struggled so long, and at last produced a Shakespeare's thought and a mother's love only to lose them?" Again he de-clares: "It is perfectly rational, too, that intelligent men should believe in immortality," and among his reasons he gives: "We have not had half a chance to try ourselves here. A deep life we feel ought to last. Something in this universe has created our hope and aspiration and longing for life. Do not our hope and craving suggest a possibility of satisfaction? The universe has caused the fins on the fish and the claws on the lobster; but is our hope and craving for larger life, which environment has caused, to have no na-tive element? Is there no infinite ocean of life, where there shall be a responsive element?" Our author admits there is no scientific proof," but consoles himself with this conclusion: "But it is something to know that true science has no negation concerning any hope that lies beyond the material. It may not affirm, because such a life is beyond its affirmations."

Mr. Stewart does not seek an argument from the intuitions, inquiring, "Would we have an intuition of immortality, if we had not been educated to believe it?" Neither does he go to external nature-the tree and the butterfly theory-nor does he once refer to modern Spiritualism, unless these words include it: "The fact that there have been very strange manifestations to some men is no absolute proof. Something strange does not prove immortal life."

Mr. Stewart demands absolute proof of immortality, or rather denies that we have any such proof, throwing aside bible, church, nature, intuitions, hopes or aspirations, but trusts in science because we have no negations, even if we can not find affirmations. Now, here is the point, is he correct? Are there no proof in any of these? Is there no absolute proof of immortality? Is it incapable of proof absolute? If all this evidence is to be cast aside as absolute proof, do you not see, Mr. Editor, that Spiritualism has a clear track, a wide possibility, an immense field of operation! Modern Spiritualism must demoney, Ills.) This monthly is published at the office of the "Hygelan Home," M. Augusta Fairchild, M. D., proprietor. It is devoted to innocent medication and Hygienic Living.

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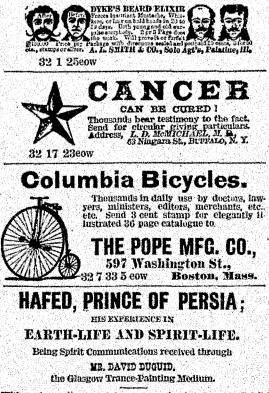
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#### The Evolution of Truth and the Difficulties Attending It.

What is truth? This is a question that is now and has been for an indefinite period in the past agitating the fertile minds of those who are designated as scientists, and who | Giant made in Chicago in 1868, and subare supposed to be as much wiser than the sequently buried at Cardiff, N. Y., was a ordinary, plodding mortal, as the Camanche Indian is superior in wisdom to the anthropoid apes. They are generally regarded with a great degree of awe, bordering on veneration, and some in their blind admiration, that was ever presented to the world for like the Zuni Indians, ascribe to them more | recognition and endorsement. It was the than mortal power, and think they are allied | intention of Mr. Hull, the original inventor to the gods. Among ancient scientists, Sen- | of the scheme, to represent a "man who had

als will not complain to any great extent at Spiritualism, and though frequently imposed the difference of opinion in reference to its upon by wily, artful impositions. he there exact distance from us, or cavil with the enthusiastic scientist who exclaims: "The sun controls the compass, marshals the northern lights, permits or forbids ice-crystal clouds to hover high in our atmosphere, its rays focalize and radiate life, and in the growing plant, the burning coal, the flying bird, the glaring lightning, the blooming flower, the rushing | and trance medium his soul becomes illumengine, the roaring cataract and the pattering rain, we see only the varied manifestations of this one energizing force arising from sunbeams!" To the devout Christian such language would be sacrilegious, he ascribing that as the peculiar handiwork of an anthropomorphic God.

It is an established fact that scientists and distinguished inventors are not infallible. being simply searchers after truth: and often not so much, perhaps, to ameliorate the condition of mankind, as to enrich themselves. Singer invented the sewing machine; had he placed it within the reach of every poor sewing girl toiling for a miserable pittance, he would have immortalized his name, and instead of being an abject pauper in spirit life

-a genuine mendicant-he would have been ushered into the spiritual realms as one of the saviors of mankind, and at present be spiritually wealthy. Singer was a cosmopolitan miser, a miser to that extent, we mean, in philanthrophic resolves, for all that he ever entertained were locked so securely in the vaults of his own selfish nature, that they never ventured into the light to aid and bless mankind. "What is truth?" has been, and will con-

tinue to be, the puzzling question. This is an age of impostors, frauds, charlatans, counterfeiters and mountebanks, who cast a perplexing shade of doubt over our food, art, science and religion. They are even found in pulpits expounding in eloquent, chaste language the word of God; their countenances have a reverential aspect; their eyes a divine expression; their features glow with a radiance that makes them heavenly in appearance; their voices are musical and sweet, and so thrillingly intoned that sinners are made to tremble, as they promulgate the grand truths of the gospel; their prayers are paragons of eloquence, beauty, pathos and love, and when uttered, angels are supposed to listen. Notwithstanding all this they are, many of them, reeking with corruption, full of all manner of uncleanliness and sooner or later are exposed as set forth from time to time, in our daily papers. Sometimes frauds and errors are not easily circumvented and overcome. The Cardiff masterpiece of workmanship, a perplexing puzzle to distinguished savans, and the most complete bogus materialization of the rare fossil remains of a now extinct race of giants laid down and died." but as he entertained doubts as to the universal acceptation of the fossil-man theory, it was decided to produce an image that might pass for an ancient statue." Edward Salle, a German; and a man by the name of Markham, an American, were willing as well as skillful instruments Hull, to complete a gigantic fraud, which it was ardently hoped would be accepted as a wonderful fossil. The pores of the skin were successfully imitated by bringing into requisition hammers faced with needles, giving the peculiar "goose flesh" expression which puzzled so many. After weeks of arduous toil and the exercise of the most consummate skill, the job was completed, and taking a circuitous route, after the lapse of considerable time. it found a peaceful and quiet burial place at Cardiff, N.Y., where it remained about one year before it was thought proper to disinter it. When ushered into public notice, it created a perfect whirlwind of excitement and interest throughout the country. Ralph Waldo Emerson, whose name stands enshrined in every American heart and who has done so much to enrich, beautify and perfect the literature of the present time. as he gazed upon the monstrous "fossil giant," pronounced it "beyond his denth and undoubtedly ancient!" Illustrious sage of Concord! he could comprehend the meaning of an intricate abstract idea, but the carved image designed to represent a primeval giant, misled him. Eminent medical men and scientists swallowed the hoax with the same animating gusto that a young bird does its food. Dr. Boynton, of Syracuse, decided it to be a statue made some three hundred years ago by the Jesuit Fathers, and at once offered \$10,000 for it. A three-fourths interest was sold in the statue for \$30,000. Final ly the fraud was disclosed, and the whole truth revealed. In the evolution of truth the thoughtful investigator is constantly beset with great difficulties! If he carefully and critically examine his food, he will probably find that some portion of it has been adulterated; if he analyze his champagne, if he is foolish enough to use it, the chances are that he will obtain a deleterious mixture of various poisonous ingredients; if he visit the various churches he will find the respective members worshiping one God, or a Trinity of Gods; also a subordinate devil with a long tail and cloven foot, against whom they are waging an interminable warfare. After he has visited the six hundred different sects, carefully studied the tenets and practices of each, of course he can do nothing but denounce them all as partially, if not wholly, founded on a | at Queen City Park, Burlington, Vt., August

finds the truth demonstrable to all the senses. There is no doubt of it whatever. Through independent slate-writing, with the slate in his own hand, he obtains a message from one unknown to the medium. He receives messages from those he loved; has test after test given him. With the aid of the clairvoyant inated by the grandeur of a new philosophy and religion. He has found a solid and enduring superstructure: the portals of the spiritual realms have been opened and a flood of celestial light and beauty greets his vision, and inspires him with noble thoughts and high resolves, and makes him in every respect a better man, for he fully realizes that in Spiritualism, truth, unmixed with error, can be evolved, and under its benign and elevating influence, his soul is attracted heaven-

### The Abolition of Public Dark Circles.

ward.

We trust that every reader will peruse with care the able and thoughtful paper by Mr Farmer, reproduced on another page of this issue; and having read it, will reflect and ac upon it, in so far as practicable. The sub ject of Public Dark Circles was very thorough ly discussed in the JOURNAL several years ago, in response to a circular sent out by us to nearly all the best known and most experienced Spiritualists in the country. The general verdict, with few exceptions, was in harmony with the views put forward by Mr. Farmer. While admitting that some of the phenomena were more readily produced in the dark; that darkness presented fewer obstacles to some spirits in their efforts to demonstrate, yet the weight of the testimony after twenty-five years, more or less, of experience was, that all the phenomena were possible in the light; and that on moral grounds, for the public good and the best interests of Spiritualism, dark circles should be discouraged. The experience of Mr Eglington, cited by Mr. Farmer, is similar to that of hundreds and deserves great weight. That there are conditions which darkness

does not vitiate is true, yet the moral atmosphere of such places, history demonstrates beyond successful denial, steadily deteriorates. The physical phenomena usually obtainable in dark circles would not, of themselves, convince the calm judgment of the investigator; they require to be supplemented by mental tests: and the genuineness of the former are often predicated upon the latter-a most dangerous and misleading practice. While there is a very general feeling in favor of abolishing dark circles the practical difficulties in the way are seen to be many and serious, yet not appalling nor insurmountable. The position of mediumsthose giving dark circles-during this transition period, especially of those who are dependent on their vocation for the necessaries of life will, as Mr. Farmer truly says, "necessariny be a trying one." We co such all that Mr. Farmer says on that point. The greedy public with its desire for the curious, the mysterious or amusing, must be educated not to ask for dark circles, and in this the mediums have an important and difficult task, but firmness, patience and persistence on their part with the cordial support and assistance of their experienced friends will in the end give them the victory over both the heedless demands of the public and the equally unthinking and unreasonable demands of some spirits, who like some mortals, prefer to do things in the easiest manner regardless of consequences. We are glad to note and publicly record the encouraging fact. that the morale of the medial profession is of late steadily improving: that those mediums who while themselves, pure and honest, have in the past too often been passive as to the acts of those disgracing the profession, are waking up to the necessity of a code of ethics to which every public medium shall be held amenable. The greater the self-respect, and stronger the individual character of mediums, the more powerful and convincing will be the effect of the phenomena and the more beneficent their personal influence. The vicious theory that "evil or mischievous spirits" have more power than good ones is only held by those whose brains have become addled, or by those who put forward the plea to cover their nefarious practices. To all mediums who desire to elevate their calling and to follow out the spirit of Mr. Farmer's address we pledge the faithful and continuous aid of the JOURNAL and its subscribers. We are safe in speaking for our subscribers for they are the most intelligent and best informed class in the ranks of American Spiritualism and will enthusiastically aid mediums in every attempt to improve the status of their calling and condition. Some naughty fellow, possibly a rival in business, started the story that Lydia E. Pinkham had failed in business. The genial face of this good woman is familiar to our readers as it is also to the readers of 7,999 other papers in the country, and we know that all would regret any disaster to the lady. Happily we are able to state on the authority of H. P. Hubbard, her advertising agent, as well as from accounts in the papers of her own city, that the story is a canard without a shadow of foundation. Mrs. Pinkham is an earnest liberal minded woman who knows how to make money, and better still, how to use it to do the greatest good to the greatest numher.

#### earth the usual quantum of heat, puny mort- | truth he directs his scrutinizing attention to | The Leading Mediums of Chicago Speak in Language that is Plain.

[The following declaration originated in the desire of humber of Chicago mediums to express their views nd place themselves on record before the public. The ist embraces all of the most widely known, and a maist embraces all of the most widely known, and a ma-jority of the best test mediums in the city; several whose names do not appear are out of town. The gentleman, most active in having the matter put before the world, has been out of the city some weeks and hence several who would otherwise have been offered an opportunity to define their position have not been visited. The numes of any such will be added to the list hereafter up-on their request. No signatures have been asked for outside of the city, but several visiting mediums have glady availed themselves of the privilize to join in the declaration. It was the original intention that only pub-lic mediums should join in the expression, but a number of names of others having been incidentally signed they are published with the rest.j

#### To Whom it may Concern.

We the undersigned having by personal investigation satisfied ourselves of the continuity of life beyond the grave and the ability of spirits to return under certain conditions. and demonstrate that they still live, feel that such knowledge is precious. We believe intercommunion between the two worlds to be a subject too sacred to be trifled with for any purpose whatever. We feel that a subject of such momentous import ought to be pursued with care and unselfish devotion to the truth. We affirm that extraordinary facts demand extraordinary proof. that to obtain this proof every precaution which human foresight can suggest should be exercised, and on no pretext or excuse should we yield our reason and blindly accept what is doubtful. With respect to the mental phases of spirit phenomena we hold that all tests, messages, lectures and utterances of every kind must severally stand, each upon its own merits and be judged by the internal evidence it presents both as to its origin and truthfulness. As to the physical manifestations of spirit phenomena we maintain the necessity of judging of their origin, character and value by the exercise of our physical senses and by the application of the laws of physics so far as known. While we do not claim to know the methods by which these physical manifestations are produced and do not desire to dictate how they shall be done. we do assert that it is our right to demand that they shall be so presented as to enable us to determine beyond question and with scientific accuracy, that they are not effected in whole or in part by an operator still in the flesh.

Therefore, we, as Spiritualists, heartily approve of the object sought by the RELIGIO PHILOSOPHICAL JOURNAL in its steady, fear less and vigorous endeavor to elucidate truth and eliminate error; to raise the standard of the medial profession, and to place Spiritualism upon the firm foundation of a scientific basis. Although the methods of the JOURNAL have at times seemed severe to those not fully conversant with the facts, time and the current of events has, in every case so far as we know, shown the justice of its action. CHICAGO.

Mrs. Sarah F. De Wolf, 2215 Walnut St. Mrs. R. C. Simpson, 45 N. Sheldon St. Mrs. E. A. Nichols, 217 S. Sangamon St. Mrs. Maud E. Lord, 10 N. Throop St. Mrs. Isa Wilson-Porter, 560 W. Lake St. Mrs. E. Silverston, 15 N. Sheldon St. Mrs. L. A. Blood, 461 W. Washington St.

#### An Easy Method of Getting to Heaven.

It was to be hoped that after Charles Stiles was shot, in the moment which elapsed ero his soul took its flight, he turned his eyes toward that Lord Jesus whom he once infinately and savingly knew, in penitence, again embraced the Savior, and passed out to his eternity in this affection. This, at least, was the speaker's hope and belief.

The above is an extract from a sermon delivered by Rev. John Williamson at the First Methodist Church of this city. After Charles Stiles had lived disreputably for many years, consorting with a wilv, licentious Italian woman, and living in all respects a *fast* life, even then if he had "turned his eyes towards that Lord Jesus whom he once intimately and savingly knew," he would have been instantly transformed into an angel of light, and be now sauntering around the throne. while the murderess-probably his superior as a human being—is safely confined in jail. and if she don't seek Jesus she will be eventually consigned to hell, there to suffer forever! To say the least that is an exceedingly expeditious method presented by Mr. Williamson, whereby a confirmed brute in human form may be metamorphosed into an angel of transcendent beauty and loveliness. and be allowed free access to all the privileges and immunities of a heaven that is made especially brilliant and lovely for his enjoyment! If there is such an easy method of remaking and reconstructing the fiends incarnate that live in all our large cities, they certainly have far better chances of securing a place in heaven than the infidel of sterling qualities and true manhood, who dies without paying any particular attention to Jesus.

If Rev. John Williamson will exercise a little common sense, he can readily see how exceedingly foolish his statement with reference to Stiles was, and what would be the pernicious effect on society generally if such a free and easy method of getting to heaven. was generally believed and adopted.

#### Alf. S. Hutchinson.

This name is familiar to the old readers of the JOURNAL as that of the gentleman, who, several years ago, aided us so faithfully and effectually in unearthing the frauds committed by Mrs. Stewart and her confederates at Pence Hall, Terre Haute. On the second page will be found an article from the Terre. Haute Gazette, giving an account of his death. From our first acquaintance with Mr. Hutchinson, up to the time of his death, we have had good facilities for studying his character, and found him always truthful, conscientious, deliberate in forming conclusions, trustworthy and exemplary. Every mountebank and credulous dupe hated him and will rejoice that they need no longer fear him. His memory will be respected by all good people who knew him, and by thousands who only knew of him through his efforts to eliminate error and deception, and exhibit the genuine phenomena of Spiritualism freed from all doubt. After his experiences at Terre Haute, which would have disgusted one less determined, he continued his investigations of Spiritualism, and through the mediumship of Mrs. Simpson, Mrs. Lord and others, received indubitable evidence of a life beyond the grave. He was brave and enduring, and none of his friends for a moment doubt that his death was, as declared substantially by the Coroner's jury, an accident and wholly unpremeditated It is really a sad state of affairs when an unfortunate criminal making every effort to reform, instead of being encouraged, is "hounded by the police." A man by the name of McDonough, who was under arrest and who has served two terms of a year each in the penitentiary and has been in the Bridewell several times, told the court that he had been making earnest efforts to do right in Chicago, but, having once been sent to the penitentiary for an offense committed by some of his companions, the police had singled him out as a thief who must be watched. For that reason they were continually running him in on suspicion, and, failing to fix any crime upon him, would have him sent to the bridewell for vagrancy. Whenever he obtained employment the police would go to his employers and have him discharged. Judge Moran, after hearing his story, told him that he would suspend sentence upon him, a thing he had never done before on a man who had been in the penitentiary. The Judge said that he believed persecutions like that of which the prisoner complained were not uncommonly carried on by certain members of the police force, with the best intention possibly, against criminals who desired to reform. He gave the prisoner some good advice, and it is to be hoped that he will in the future be able to avoid the difficulties that have so unfortunately beset him.

eca, Claudian, Basil, Augustine, Gregory and Jerome, entertained the idea that crystal is simply the product of ice strongly congealed, and Xenophanes candidly asserted that the earth had no bottom, and Apollonius said that there are certain loadstones that only attract at night. Others, equally as learned, claimed that the earth was in the form of a | in the hands of the artful and sagacious parallelogram, and that the arched sky was simply a stone wall-of course made by God!

Whenever we examine the records of some of the ancient scientists, we are astonished at their consummate imbecility, and the crude conceptions and conclusions at which they arrived after a thorough and exhaustive course of deductive reasoning. The distinguished scientist of olden times. the venerable Moses of bulrush fame, ascribed the direct creation of the heavens and earth to God, he accomplishing the magnificent feat in defiance of the laws of evolution as set forth by Huxley and Darwin. in little less than a week, and establishing at the time in Eden a zoological garden far surpassing that of London in point of numbers, as it contained a specimen of all the animals now in existence or that ever existed in the past. Though a leading man of his age he had no crucibles, no chemical laboratory, no telescope, and no scientific knowledge whatever, yet he fabricated a history of creation as fabulous as the narrations of Baron Munchausen, and which has been accepted as gospel truth for hundreds of years. Various ambitious divines, however, have tried to improve the system of Moses, by ignoring the literal week, and substituting therefor six vast periods of time.

The scientists are expected to evolve truth and lead humanity to a higher and grander plane of observation, but they do so very slowly if it be true that nearly all modern discoveries had their counterparts in the remote past, as set forth by Wendell Phillips in his celebrated lecture on "The Lost Arts." He elaims that in the ancient city of Pompeii which was inundated with ashes and lava 1800 years ago, a building has been excavated in which "there was ground glass, window glass, cut glass and colored glass of every variety," (he don't mention whiskey bottles) showing a high degree of progress on the part of the people, equal, if not superior, to the most skillful artizan in that important branch of industry at the present time. The mistakes of scientists are more numerous probably than their presentations of grand truths to the people, illustrating the difficulties with which they have to contend. As yet they have not fully established the correct distance of the sun from the earth. some giving it at 95. 000.000 of miles, while others put it at 93.000. 000. So long, however, as it transmits to | false basis. Then in his efforts to evolve the | 21st to September 11th, 1882.

There will be a Spiritualist Camp Meeting

Mrs. Julia H. Bishop, 15 N. Peoria St. Mrs. S. E. Bromwell, 671 W. Lake St. Mrs. Hattie Davis, 636 W. Madison St. Mrs. Clara A. Robinson, 2644 Indiana Ave. Mrs. M. C. Friesner, 51 N. Sheldon St. <sup>†</sup>Dr. J. Wilbur, 430 W. Randolph St. †Mrs. R. J. Rood, 59 S. Elizabeth St. \*J. W. Harmount, 23 Bishop Court. \*Mrs. J. W. Harmount, 23 Bishop Court. \*V. J. David, La Salle and Madison Sts. \*Mrs. Sarah J. Perry, Prairie Ave.

Henry Slade, 238 W. 34th St., New York City †Dr. E. W. Stevens, Rock Prairie, Wis. A. B. French, Clyde, Ohio. Mrs. Clara Mayo-Steers, San Francisco, Cal. Mrs. E. F. Jay Bullene, New York City.

+ Healing, but at times other phases. \* Not a public medium.

#### "Imagined."

Mrs. Lincoln, widow of President Lincoln, died at Spring ield, Ili., on the 16th, from paralysis. From the shock of her instand's violent death she never wholly recovered, and from ueath she never whony recovered, a fuct has never been that of a perfec that time her co that time her conduct has never been that of a perfectly same woman. At one time, she sought consolation in spiritualism, and imagined that she had communications with her husband and her dead sons, Willie and Thaddeus; but her trouble was evidently that of a "mind discased." and nothing gave her permanent relief. Her conduct was often the occasion of un complimentary criticism by those who did not make allowance for her mental condition. Robert Lincoln, the present Secre tary of War, is the only child who survives her; and his fillal solicitude and tenderness did not fail in the last years of her life.—The Indec.

Mrs. Lincoln. it is true, sought consolation. and obtained it, too, in Spiritualism. She did not "imagine" that she had communications with her husband and her deceased sons, Willie and Thaddeus, but she did actually hold sweet communion with them, the same as millions of others are doing with their friends, and she derived great comfort therefrom. In the opinion of the Index, all are deluded who believe that they can converse with the so-called dead, hence the above is what one might expect to find in its columns. Mrs. Lincoln was in many respects a remarkable woman, and though somewhat eccentric, she was very intuitive and keen in intellect, and hence led to investigate the claims of Spiritualism. It is a reasonable presumption that but for the calming, hopeful feeling which direct communion with her loved ones gave, she would indeed have lived for years a maniae and died in a madhouse.

Very reluctantly the editor of the Liberal. published at Lawrence, Kansas, announces that on account of continued poor health, he thinks it best to attempt only fortnightly issues until September next. He expects to sojourn a short time at the Arrington Medical Springs, then he proposes taking a short vacation in Colorado, hoping by these means to gain strength for more effective work during the fall and winter campaign.

Mr. and Mrs. J. H. Mott passed through this city last week on their way home to Memphis. Mo. Mr. Mott tells us he had a pleasant time.

#### A Spiritualist Testifying.

At the preliminary examination of the mysterious Sisley murder case at Lancaster, Wis., the father of the murdered girl testified as follows:

"In my religious belief I am liberal. I am what is called a Spiritualist, and I don't care who knows it. I have had evidence as plain as that two and two make four, that departed spirits communicate to us, and, if you please. I have had communication with this girl. I can tell you language she used when those shots were fired. She said, "Oh, my God, has it come to this! Father! father! help me!" I had also an impressional communication telling me that that (pointing to Sisley) is the murderer. The night of the charivari Sisley and wife never undressed to go to bed. Between twelve and two o'clock, he enticed her out of the house down to where she was found, and then got his left arm around her, catching her by the throat, fired three shots with his right hand, and then finding there was still life, gave the fourth shot. Then he put out the fire and laid her out. His mother and the Hamiltons, threw dirt to cover it up.

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

#### The Neshaminy (Penn.) Camp Notes .- Second Week.

(Specially Reported for Religio-Philosophical Journal.) Sunday, July 23rd, dawned clear and warm. The regular and special trains came loaded field, Mass. with passengers, and the grounds allotted to teams were well filled. Fully ten thousand

persons were upon the grounds during the day. Many strolled up the river, through the woods, filled the boats, and others crowded the auditorium.

Mrs. Amelia H. Colby gave an address in the morning from the words, "Does death end all?" It was an able, philosophical lec-ture, demonstrating the fact that Nature never begets a want that she is not able to gratify; illustrating the law of evolution or life, and decomposition or change, and showing that amid all this change, life was eternal and that man did not die. At the close of her lecture, upon motion of Mr. Clayton, Presi-dent of the First Spiritualist Society of Phil-adelphia, a unanimous vote of thanks and appreciation was tendered Mrs. Colby for the fine lectures she has given an the grounds

aderpina, a unanimous vote of manks and appreciation was tendered Mrs. Colby for the fine lectures she has given on the grounds. In the afternoon, Mr. W. J. Colville, of Boston, gave an address upon "The Immortal Life," unfolding the accepted Spiritualist philosophy of the endurance of memory, un-derstanding, affection and will, which are immaterial and which make man; tracing man in his unfoldment from birth through earth life, through death into the develop-ment of spirit-life. Spiritualism he charac-terized as a revelation; of self first, then of Nature in her laws. Spiritualism is not re-sponsible for the profanity, immorality or atheism that is attached to it. These were here, and Spiritualism only like the light reveals them, that they may be outgrown. It is the gospel of hope, of unlimited assurance. Its votaries are led by no pope, no priest, no creed, but by the spirit of truth, as truth re-veals itself to them. veals itself to them.

In the evening, Mr. Colville answered questions and the auditorium was well filled. Very interesting was his answer to the ques tion upon the results of the present position of England and Egypt, which his guides said was the fulfillment of the prophecy of the great pyramid in its 1,8001/ inches, asserting that it was the beginning of a new era in the history of that olden country. She was rousing from her long slumber; better and grander conditions would be the result. His guides have no sympathy with the present theory of evil spirits in being reattract to them the evil from without. Let mediums and circles purify themselves, and there will be no evil results. The present there will be no evil results. The present conditions will result in good; they are a pur-ifying process. Tuesday, July 25th, Mrs. Shepard-Lillie spoke upon "the Analogies of Earth and Spirit-life." The rest, beauty, peace of earth is the reflection of those qual-ities in spirit. Shadows, diseases, suffer-ing, evils, were the result of inharmony of spirit. Growth brought out of the latter the former. Out of the gross comes the refined: spirit. Growth brought out of the latter the former. Out of the gross comes the refined; out of the crude, the perfect; out of the ani-mal, by the purification of suffering, comes the angel. Development leads to helpful-ness and to fraternity. There is no happi-ness save in activity in society. Death is only a revealer is surely as sure chases only a revealer. As surely as sun chases away shadows, as breezes dissipate the heat, as fruitage follows blossoming, so surely shall good predominate over evil, and Life conquer Death. She closed with a very fine improvised poetical allegory upon "What is

Wednesday, July 26th, Mr. Colville spoke from the words "The Spirits of just Men made Perfect." It was replete with excellent philosophy and beautiful thoughts upon the development of the spiritual nature of men. Here are a few thoughts taken at random: "Do not seek to reform others so much as to reform yourself. Be reform, be the hospital, be the school, be the church.'

friends here on Sunday. He is called hither by the illness of Mrs. Champion. Mr. David Low and family, of Camden, have passed a few days in camp. Mr. Low is an old Spiritualist and many an early worker remembers placearity his home in Spiritua remembers pleasantly his home in Spring-

The special trains from Philadelphia, three evenings a week, are proving a success. A special train from Philadelphia returned

at the close of the exercises Sunday evening (9:35 P. M.), and will so return every Sunday evening. This is an improvement upon previ-

ous years. One of the forenoon express trains from New York City will stop to leave passengers from that city for eamp. Many parties from Trenton have been in

camp during the week.

The health of the camp is good.

No rain since camp begun and vegetation is suffering.

Circulars of the Burlington (Vt.) Camp received. A finer place for a camp than Queen City Park can not be found. Neshaminy wishes its Vermont friends success.

The mediums in camp are attending the conferences and adding to their value by their test powers.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the namer goes to press Tuesday P. M., such notices must reach this office on Monday.]

The Chronicle of Leadville, Col., has an excellent biographical sketch of Mrs. Alice B. Stockham, M. D.

Wm. Wood will please give his post office, and we will comply with his request of the 28th ult.

When subscribers are remitting stamps, it would be a great convenience to us if they would send ones or twos instead of threes.

Morris Roberts has remitted his subscription, but fails to give the post office to which the JOURNAL is now sent. He will please do so that we may credit.

Mrs. Ira B. Eddy has returned home from her Eastern trip, and is now prepared by her rest to receive her many friends at her residence, No. 666 Fulton Street.

A man was arrested and fined for knceling sponsible for trauds, etc., or in the theory of obsession by them. They denominated this cry of evil spirits as a dangerous fallacy. The evil in the medium must first exist and thus have stood up and sworn with impunity. have stood up and sworn with impunity.

> Mr. John R. Robinson, editor of the Southwestern Railroad Advance, Galveston, Texas, is again in Chicago for a brief stay. Mr. R. makes a most readable paper, of interest, too, to the general public as well as to railroad

Jesse Shepard is in Denver, Col. The Republican of that city, speaking of a scance he held there, says: "No pen or tongue could describe the great musical combination which held the audience in enchantment for more than two hours."

Mrs. M. A. Noteman, of Toledo, Ohio, where she is well and favorably known both as a lady and a medium, has been spending several weeks in Chicago. Like many other people needing bracing air and cool weather, Mrs. Noteman selects Chicago as a Summer resort.

Prof. Alexander Wilder has issued a very thoughtful and suggestive pamphlet of nine pages, on "Mind, Thought and Cerebration." The Professor is one of the most careful and critical thinkers in the country, and the views embodied in this little work, are reliable and well worthy of perusal. Price 10 cents. For sale at this office. The New York State Free Thinkers' Association has invited the Free Thinkers of the United States and Canada to meet them in general convention at Watkin's Glen, N.Y., August 23rd, 24th, 25th, 26th and 27th. Prom- the history of fools. inent speakers have been engaged to address the convention, among whom are Charles Bright and ex-Rev. Geo. C. Miln.

#### Current Items.

The botanical literature of the Chinese is quite extensive and important, and dates back to 2,697 B. C.

There are 1,000 charitable institutions in London, with an aggregate income of no less than \$20,650,000.

The tomb is not a blind alley; it is a thor-oughtare. It closes in the twilight to open with the dawn.—*Victor Hugo*.

The Universalist Convention of Maine passed resolutions urging active effort to stop the alarming increase of divorce.

The Herald and Presbyter says that by rejecting Christ all saving faith is lost, and therefore all Unitarians will be eternally damned.

Flora Tilman of Fort Wayne, 16 years of age, nearly killed herself with a razor, giving as a reason a call from her dead father to come to him.

A French statistician has calculated that if all the telegraph wires at present laid were tacked on end to end, they would reach forty-six times round the world.

The Minnessta State Convention of Spiritualists will be held at Concert Hail, 250 2nd Avenue South, in Minneapolis, com-mencing Thursday, Aug. 31st, at 10 A.M. and continuing four days. Good speakers will be in attendance and we hope to have some reliable test mediums also. We expect to make the same arrangements with the railroads as last year, viz.: to return all who attend the Convention at one-fifth regular fare. While we cannot promise five entertainment to all, we shall endeaver to accommediate as many as possible. Come, friends, and let us have a grand re-union and good time'. In-vite your friends to accompany you. Per order Ex. Com. SUBLE M. JOHNSON, President. During the year ending June 30, 1880, near-ly 19,000,000 pounds of oleomargarine were exported from the United States. It is proba-ble the present export is from 25,000,000 to 30,000,000 pounds per annum.

An English parson gives ginger ale at the Lord's Supper. Lady Brassey mentions that in one of the South Sea Islands the mission-aries had to substitute cocoanut milk for wine, as the cup never reached the third communicant without replenishing. Possibly the parson has had similar painful experiences.

The 5th Annual Solomon Valley Spiritualist Camp Meeting will be held under the direction of the Beiphos Society at Bei-phos Ottawa County, Kansas, from September 22nd to Octo-ber 1st inclusive. The Camp will be in Kiser's Grove, within 40 rods of the railroad depot and village common. Accom-modations in town will be provided in case of storm and the comfort of all who attend will be attended to as far as pos-sible. Those who can, will bring their tents or covered wag-gons. Dr. Thos. Taylor of the Department of Agri-We are 35 miles from the main line of the Pacific Railroad at solomon City, where persons will take the Solomon River Branch Railroad. Reduced rates have been promised. We hope all our friends who anticipate visiting Ransas, will do so at our meeting. Will our friends who expect to be present write us at once. Our crops promise an abundance, and we anticipate a glorious meeting. J. N. BLANCHARD, President. GEO, KNOWLES, Secretary. ulture has discovered minute snake-like animals measuring from eight one-hundredths to one tenth of an inch in length, inhabiting the common house fly, usually the proboscis. Dr. Taylor thinks that since flies are carriers of these animals they may in like manner be conveyors of contageous germs, much smaller odies.

A member of the fleet that recently bombarded Alexandria was a telegraph ship, through which by means of the Mediterranean cable line the movements of the war vessels and the results of the firing were sent at once to London. When a telephone was at-tached to the Malta end of the Cable, 1,000 miles from Alexandria, the firing of the guns could be distinctly heard at Malta.

Onset Bay Spiritualist Grove Meeting. The sixth annual series of this Association at East Ware-hum, Mass., (on the line of the Old Colory R. R.) commerces Sunday, July 16th, 1882, and closing Sunday, August 13th, 1882. The following speakers are engaged: E. S. Wheeler, Mrs. E. L. Saxon, Dr. H. P. Fuirfield, Mrs. H. B. Morse, N. S. Greenlenf, Cephas E. Lynn, J. Frank Baxter, A. B. French, Geo. A. Fuller, Dr. Geo, H. Geer, Dr. H. B. Sherer, Miss. Jennie B. Hagan, W. J. Colville, Mrs. Sarah A. Byrnes, Gilles B. Steb-bins, Mrs. Sarah A. Wiley, Miss Lizic Doten. Several test mediums will hold public and private scances during the meeting. Good music will be in attendance at every advertised session, and entertainments of a varied char-acter will be in charge of Mr. Chas. W. Sullivan. Exension tickets to Onset Bay und return are sold at all the principal stations on the Old Colony Railroad at reduced rates. The fare from Boston to Onset Flay and return is 22.15, and at proparticular stress from all stations. Full perincipal state time of trains and price of tickets will be found on the time table of the Old Colony Railroad, issued June 16th, and supplied at their depots. Mr. B. F. Bourne, permanently in charge of the grounds at Onset Eay, will give Information to applicants as to location and price of lots. Direct all letters to Onset Bay, East Ware-ham, Mass. Di, H. B. STORER, Cierl. W. D. CRUCKERT, President. At Auburn prison the custom prevailed of asking a blessing on the meals. This service was regularly performed by the chaplain, and the prisoners reverently refrained from eat-ing until grace was said. The blessing has now been dispensed with, and the prisoners fall to work on the viands as soon as placed before them. It is said by some of the lodgers at this establishment that the meals are not worth saying grace for.

The seventh annual report of the Japanese SECOND SOCIETY OF SPHRITVALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets, Strvices at 7:45 p. M. Lecturer: Mrs, O. T. Shepard, Subject: 'Some of the Practical Truths of Spinitualism.' Minister of Education states that there are 28,025 common schools in Japan of which 16,710 are public, the remainder private, an increase of 1,316 and 125 respectively, as compared with the previous year. The number of high schools is 107 public and 677 private, an increase of 42 and 63 respectively. Besides the above, many kindergarten and primary schools were established.

A remarkable uniformity of atmosphere prevails in Chili, gentle land breezes by night and sea breezes by day. Perhaps once in twen-ty years a spell of rainy weather sets in, producing snow in the higher regions. After a few days the valleys become dry and thus remain for the next twenty years. After such t rain the hills and valleys become covered with flowers and plants which continue to grow for several years, nourished only by the strong night and morning mists. Mr. Spurgeon, the great Baptist preacher of London, has no faith in human philosophy. He would rather, he says, have one little promise in a corner of the Bible than all the statements and promises of all the philoso-phers that ever lived. Every philosopher that ever has existed has contradicted every other one; that which is taught to-day will certainly be disproved to-morrow; and so, he thinks, the history of philosophers is, in brief, The collection of 748 skins of the birds of America, made by the great ornithologist, John J. Audubon, has been purchased by Prof. Henry A. Ward of Rochester, the maker of Ward's geological casts, from M. R. Audubon of New York City, a grandson of the collector. Most of the specimens were collected by Mr. Audubon personally when he was naming the birds of North America and preparing the material for the publication of the "Birds of America." The collection is in a fine state of preservation.

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#### Grove Meeting in Ohio.

The Spiritualists of Paulding and Defaace Counties of Ohio, Allen and DeKalb Constles of Indiana, will hold their annual Grove Meeting on the 10th and 20th of August, in Baniel Wentworth's grove, north of Autwerp, R. B. CHAMPION, Secretary,

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Spiritualist Camp Meeting.

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NEW YORK.—The New York Spiritual Conference, the old-est Association organized in the interest of modern Spiritual-ism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 9.00 to 5 m w. The public invited

"The question is not. Does the table tiplor do spirits materialize?' but what is the tendency of this or that message or phenomenon.

Much injury has been done to body, mind and morals by Spiritualists accepting with-out thought all the teachings of the spirits. Authoritative declarations, excathedra state-ments, have been the curse of Spiritualism as they have been of all other movements."

"Invite good spirits by good thoughts, by good desires and by good efforts, and you will not be troubled by evil ones."

Morality the desire and attempt to do the greatest amount of good to the greatest num-

Thursday, July 27, Mrs. R. Shepard-Lillie spoke upon the effects of earthly conduct upon the spirit life of the individual, tracing by the laws of development and of compens ation, the justice and beauty of nature in the development of immortality, and showing that no act, good or evil, could in its effect eternally upon the spirit, be avoided.

Friday, July 28, Mr. Colville gave a very lucid, exhaustive and in some portions a very sarcastic reply to a sermon by a Methodis preacher in Philadelphia upon the "Woman of Endor" (called by the Rev., witch and hag,) and in defending her from the aspersions and slanders of the clergymen, defended Spiritualism and mediums. He found the Woman of Endor to be a truthful, hospitable and honest woman, a fit companion for any Christian lady, and a medium controlled by truthful spirits, and if a witch, he said in conclusion, 'May my worthy, and my dearest lady friends and your wives and daughters, be each a witch like her."

Saturday, July 29, Mrs. Shepard-Lillie again very acceptably occupied the platform.

#### ITEMS.

Large picnic parties during the week from Philadelphia and other towns. Many of the excursionists attend the con-

ferences and lectures.

"That is pure gospel teaching!" said a Menonite from Canada to your reporter, in regard to Mr. Colville's address on Wednes-

The mediums were very busy with sitters all day Sunday.

Mrs. Anthony, one of the oldest of Philadelphia mediums, has a tent in the Valley. Mrs. Reom, medium from Baltimore, is stopping in tent No. 21.

The conferences are exceedingly well attended and are very interesting, and are becoming one of the valuable institutions of the camp.

N. B.-Parties of one or more are notified that they can obtain round-trip tickets from New York City for the Camp, at a special re-duction, by addressing the Secretary of Ne-shaminy Camp, Oakford, Penn., who will send them the necessary order. New York City and Brooklyn friends are particularly desired to notice this.

Mr. J. P. Larmany, formerly the efficient secretary and later, president of the society, has been passing a few days in camp.

Mr. H. B. Champion, formerly of Philadelphia and president of the society, but now of California, was heartily welcomed by his Troubadours will furnish the music.

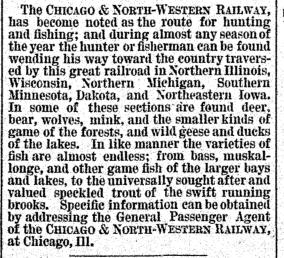
George Chainey, editor of This World, has suspended the publication of his paper for two months and during the time he will devote his attention to rest and the recuperation of his wasted energies. He says: "This World will re-appear again, shining with increased brightness, the second week in September."

A few days ago Dr. R. H. Roope a prominent physician of Columbus, Ind., was expelled from the Medical Society there, on account of "his departing from the provisions of the established code, and 'degrading' the profession by entering into a consultation with a physician of the Eclectic School." Verily the world don't move much among the benighted regulars of that region.

Mrs. E. F. J. Bullene on last Sunday closed a most satifactory engagement with the Second Society of this city, and started west during the week. Mrs. Bullene's objective point is Denver, and to our readers there and elsewhere in Colorado and the West, we commend her as an able speaker, a talented woman, possessed of all the virtues which ennoble her sex, and an honor to Spiritual ism. May she ever meet with that cordial reception and hearty support she so justly merits.

During August the Second Society of this city offers the public a brilliant array of talent, one seldom compressed within the same space of time by any society. The lecturers will be Mrs. O. T. Shepard, Dr. Samuel Watson and W. J. Colville, in the order named. In September, the eloquent and popular speaker, A. B. French will occupy the rostrum, and in October, Mr. J. Frank Baxter, who in his combination of gifts it is claimed, stands without a peer. With such attractions the Society deserves generous support.

The Society of Spiritualists and Liberalists of Van Buren and adjoining counties will hold its Quarterly Convention in the grove at South Haven, on Saturday and Sunday, August 12th and 13th, 1882. Mrs. Piersall, of Disco, Mich., and other prominent speakers will address the meeting. The Casco



THE PSYCHOLOGICAL REVIEW for July has just been received, owing to its delays on the way. As usual it contains interesting articles. Price, single copies, 35 cents. For sale at this office.

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2:30 to 5 P. 2L P. E. FARNSWORTH, Secretary. Address Box 777 P. O. THE FIRST SOCIETY OF SPIRITUALISTS holds corvices at Republican Hall, No. 58 West 3Brd SL, (near Broadway) every Sunday at half-past ten, A. M. and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

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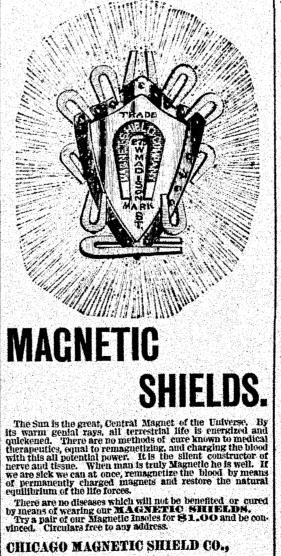
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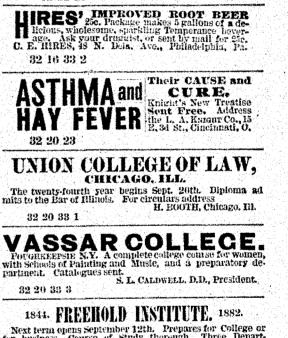
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# **RELIGIO-PHILOSOPHICAL JOURNAL.**

# Voices from the Leople,

## AND INFORMATION ON VARIOUS SUBJECTS.

#### A Letter to Climena.

#### BY ELICIA TUPFLE.

'Tis a long time since you wrote me, Then it was with trembling hand While you waited at the entrance of the blooming Summer-land. Poor sweet fingers! They could scarcely fuile your pen along the line, But it was a precious letter With its ending, "Ever Thine."

Since that time those weary fingers Have been crossed, like saints' in prayer, On a bosom pure as Mary's, And they yet are resting there. And the slender lips which kissed me When the Autumn garlands fell, Moved, as others do in dying To pronounce a last farewell.

I have thought so much about you, For I know your life was sweet, And that Youth in wreath's of myrtle Crushed out honey 'neath her feet. Did you fear the shadowy angel With a crown of asphodels? Did you feel that she would crown you To the sound of tolling bells?

Dear Climena, I've a question For each day since last we parted; I can ask, but no replying Leaves me ever hungry-hearted. But I catch a ray of coinfort Thinking that your soul will be Earthward, for the love you bear us, And will read these lines from me.

Very little they will tell you, Only that I love you yet, And that every day and moment Thick with memories is set. Give my love to those dear angels Whom I love forgetting never; Come and see me very often And believe me "Thine forever."

#### Spiritustism and Liberalism.

To the Editor of the Religio-Philosophical Journal:

There is to be a meeting on Orion Park Island, on the last Saturday and Sunday of the coming August, and one of the most important parts of the business will be to finish a District organization, comprising the counties of Oakland, Lapeer, Macomb and St. Clair. One of the questions to be settled at that time will be, Shall the organization be "Spiritual and Lib-eral," or Spiritual. The organization, in my mind, should be on such a basis that it can work harmoni-ously and organ meining an came carbon of heliof. In ously and agree mainly on some system of belief. In this State in the past the Spiritualists and Liberalists have worked together, but there has been a good deal of dissatisfaction. Shall we not profit by past experiences and organize our new society on a basis that shall please those who mostly go to it and mostly support it? Was it not for the belief we have in a future state of existence, we should have no organization at all. Persons who believe that the end of life is the end of man, and that death is an eternal cleep, may sometimes attend these camp meetings on the principle that must necessarily govern them, to-wit: "Eat, drink and be merry for to-morrow ye die;" but they cannot feel interested in our spiritual to-wit: lectures or desire to support them. I notice in the East that the Spiritualists manage their own camp maethors, without leaning\_against any other belief or society for support, or putting themselves under any obligations to carry along other beliefs; and they succeed wonderfully. If we do not do the same succeed wonderfully. If we do not do the same thing now, it is only a question of time when we shall be obliged to do it. In fact, Dr. A. B. Spinney, of Detroit, and others, are making a move in that di-rection now, and if we fail at our district organiza-tion, there are some who will let the mixed organi-zation take care of itself and join with brother Spinney in a State organization that will start on a basis that will suit us better. S. H. EWELL. Romeo, Mich.

#### The Doctors Who Need Laws to Protect Them.

To the Editor of the Religio-Philosophical Journal: To the Editor of the Religio-Philosophical Journal: Since coming to this place I have been obliged to witness the operations and resulting consequences of one of the "Regulars," who are asking for laws to protect them against the people. I say one--a part of the time two were employed--the one acting as chief executioner, the other assisting in holding the patient under the gallotine. These are the facts: I arrived at the Lake View House Wednesday evening, June 28th, where I have remained since. The next day I met the landlady and her little daughter, not we dynamical at the Editor of the sold, was adding and day I met the landlady and her little daughter, not yet 4 years old. The child, she said, was ailing and I at once detected the incipient stage of typhoid fev-er and advised her to get a physician, at the same time offering to give her some homeopathic remed-ics to relieve the child; but these were not accepted. On Saturday, July 1st a physician was employed. After he had prescribed and given medicine I was invited into the room. The case was then well marked and of the low form, with lowering, instead of rising pulse, and consequently no febrile action to the surface; the onset of the disease actime to depress the surface; the onset of the disease acting to depress nervous and vital force-the child being of a fine, delicate nervous temperament. I inquired what the doctor called the disease, and was informed that he said it was "worms," and that she would be well in a couple of days. Surprised at this grand display of scientific [?] intellectuality, I asked to see his modicine—four grain doses of santonine to be given that delicate child once in two hours throughout the day, and ten grains of calomel [1] at hed time. One grain and a half of santonine has been known to pro-duce fatal injury of the brain and its use in real cases of worms is only admissible when used under the of worms is only admissible when used under the greatest precautions in nervous temperaments. On Sunday, July 2nd, the landlord in my presence in-quired of the Doctor about the child and the nature of the disease, and, "shades of Esculapius," hear the wisdom which fell from the lips of this modern scientific [?] gentleman! "The child has worms and some of them, I think, have crawled up into a tube that runs from the intestines to the liver and been added there and as soon as they ness off she will

tube that runs from the intestines to the liver and have died there, and as soon as they pass off she will get right along. This is my opinion." At this time the brain was oppressed with the san-tonine, the liver was being torn into shreds by the overpowering action of the mercury, the child was vomiting blie and passing black, putrid, billiary dis-charges. Then came hydro-chloral and morphine. I was so disturbed by the sight that for five days I avoided the room, when I was again asked by the mother to step in. It was plain then it was only a question of time when the execution would be com-pleted. I could not rest, under the feeling that the murder of an innocent one was being perpetrated murder of an innocent one was being perpetrated under my own eyes, and I spoke out and advised the calling in of some other physician. From the first I had told them it was typhoid fever. I said I hoped their physician knew more about the case than I did, but I feared he did not comprehend the dangers. now told them he was all on the wrong track and that no well child could stand such doctoring. An-other of the same faith was called in council, the former was endorsed, the calomel again given, and followed, to relieve the agony caused by the "destroy-ing angel," with one grain [1] morphine. The next day they had to give strong coffee to antidote the lat-ter poison. The job had been accomplished, and al-though she lingered in an unconscious stupor, the fotal swing hear towards. fatal spring had been touched, the axe loosened, and last night, July 15th, the head rolled into the basket; in other words the child passed to that land where

sickness and "regular" doctors never enter. It is not strange that such men need laws to protect them; but the most danger they need fear is that by mistake they may sometime take a dose of their own medicine. Hancock, Mich., D. P. KAYNER.

# Iowa Unitarians and Spiritualism.

To the Editor of the Religio-Philosophical Journal: I wish to thank J. B. Young of Iowa, for his ex-cellent address before the Association of Unitarian and other Christian Churches, at Algona, on "The re-lation of Spiritualism to the Church of the Future." ation of Spiritualism to the Church of the Future." It is a wise and clear statement, inspired by earnest feeling. The Association deserves credit for inviting him to give the address. They are gaining in wis-dom, and can see "the signs of the times" better than many. I see a Unity correspondent says the discus-sion on the subject was long and full of interest. If our ecclesiastical assemblies want an hour of life and unitifiar value let them take up. Spiritualism fairly uplifting value, let them take up Spiritualism, fairly

and frankly: nothing else can so stir the waters, and

#### Materializations.

#### To the Editor of the Religio-Philosophical Journal:

I agree with Mr. Kiddle and others, it was the work of "evil spirits"--in the human form. The more I ponder over the "materializing medium" per-formances of which we were the victims last winter in New York, the more I marvel at the "pure cussed-ness" of the principal actors therein, and the depravity which could make it possible for people to trifle with

which could make it possible for people to trille with the most sacred feelings of sorrowing hearts, for the sake of laying hands on a few extra dollars. It is not in my power nor province to prove the grounds for my belief in the genuineness of some of the manifestations witnessed by us, at all of these places. Sufficient that I have it still, giving the "devil his due." It would also be impossible to per-suade me that we were not made the subjects of much bamboozlement and imposture at the hands of these unprincipled mediums; in a word, regularly these unprincipled mediums; in a word, regularly "taken in and done for." "Served us right?" Of course "taken in and done for." "Served us fight." Of course it did, but that is not the point. Every fellow must take his own dose for himself. That is the distin-guishing feature of our belief. Fancy being made to snivel over the "false presentment" of beloved, longed for, mourned absent ones! Imagine the feel-ings of one who has been instrumental in inducing commission don has been instrumental in inducing ings of one who has been instrumental in inducing agonized, darkened souls to seek at such fonntains the waters of healing, light in despair! Think of paying out a good many dollars to see third class acting in a "dim religious light," to the tune of "Wel-come spirit," or "There's a land etc.," dismally drawl-ed out by untutored and unmusical voices, when we might have been at a sure-enough play, exhilarated by a full blaze of light and entertained by the pleas-ing strains of "Patience" or "Olivette." Taking out the dollars due these mediums for that portion of their exhibit which was what it purported to be, and allowing besides a fair price for their acting over and above all this, if we had to-day the money "obtained" from us "under false pretenses" —which I believe to be an indictable offense—we

--which I believe to be an indictable offense--we could with it treat you and Mrs. Bundy to a "swell" dinner at Delmonicos. Enough of this.

dinner at Delmonicos. Enough of this. A loving spouse in a village not far from this place, desired to have engraved upon his departed wife's tomb-stone: "Let her rest in peace." The slab was found to be too narrow for this lengthy sentence, so the sorrowing survivor directed it abbreviated to read thus: "Here lies the adored wife of Let her R. I. P.—" and there it stands to this day, poor thing. Don't you think now that it would be wise to duplicate that notable inscription and place it consulciously over the names, at least, of these

it conspiciously over the names, at least, of these much discussed and largely advertised mediums? The popular religious systems are honey-combed with fraud and hypocrisy, instituted and organized by the egotism and self-interest of priests, and sustained by the bigotry and dunder-headedness of their followers. Let us not repeat their history. There is no hurry in this matter. Nature's processes are ever slow and sure. We believe we are helping to plan the superstructure of an all-embracing faith. Let us lay our corner-stone "on the square." Let

us not for the sake of talking a few minutes, or even standing face to face with our dead relations, through some poor medium in human form, lend ourselves to building into our edifice aught that is untrue or un-

sound, for our children to uproot and tear down. Your earnest effort to put Spiritualism and all connected with it upon an honorable platform, and place it before the world in a light which shall inspire the respect and reverence which is due to its noble and holy feachings, entitles you to the highest recognition, and the persistent support of all its friends. . "May you live long and prosper."

ANNA B. S.----Jamestown, N. Y.,

#### Experiences.

### To the Editor of the Religio-Philosophical Journal:

Some weeks since my neighbor, Mr. Douglas Smith, decided to hold scances in his own house, Smith, decided to hold scances in his own house, with no one present but his own family, and see if any so-called spiritual manifestations would result, knowing that if so, it could not belaid to trickery so far as the minds of his family were concerned. His family consists of himself, wife, and wife's aged mother and two children, aged ten and sixteen, re-spectively. They soon got raps and tipping of the table, but did not know who was the medium. Then beautiful lights were seen about the head of Mrs. S. They had these sittings every Sunday evening in a They had these sittings every Sunday evening in a darkened room. At last it happened one evening that Mrs. S. began to shake, which often accompa-nies the development of mediums, and on speaking to her they found she was unconscious. The chil-dren and grand-mother at once became frightened. and Mr. S. had to get a light. It was several minutes before Mrs. S. returned to her normal state, dur-ing which time all but Mr. S. thought she was go-ing to die, and that she had had an ague fit. So frightened were they that they objected to sitting any more. Mr. S. told me about the matter, and invited me to come over the next Sunday evening and see if I could not allay their fears. I did so with success, and at the close of the sitting I threw off the magnetic influence in such a way that all were willing and even anxious to hold another the next Sunday night, and the more so because during the scance we had apparently got intelligent proof of the presence of the children's father by a previous husband of Mrs. S. During the sitting last evening some metallic substance was heard to fall on the ta-ble near Mrs. Smith's hand, On lighting the lamp we found two small masonic gold pins linked together with one of the medium's hairs. The hair had been passed through an opening in each pin and the ends tied, so that the pins can not be separated except by breaking the hair. But the astounding thing to the family was, that when the setting be-gan one of these pins, formerly worn by Mrs. S.'s first husband, was on her necktie, and the other pin, worn on State occasions by her present husband, was on a vest in an adjoining bedroom, the connect-ing door of which wasshut. The control also began speaking through Mrs. S. while she was entranced last evening. I have related the above to encourage others who are desirous of investigating the claims of Spiritu-alism, to form circles in their own families, among friends they know will not deceive, and then any superhuman manifestations which may occur will have convincing force obtainable in no. other way. My experience satisfies me that in almost every large family a medium may be found. D. EDSON SMITH. Community, N. Y.

#### A Touching Incident.

When Mrs. Mary A Livermore lectured in Albion, Mich., recently, at the close of the lecture, an elderly, white-haired woman approached her with the following inquiry:

lowing inquiry: "Do you remember writing a letter for John —, of the Twelfth Michigan Volunteers, when he lay dy-ing in the Overton Hospital at Memphis, during tho spring of 1863, and of completing the letter to his wife and mother after he had died?" Mrs. Livermore replied that she wrote so many let-ters during the war, under similar circumstances, she could not recall any particular case. The woman drew a letter from her pocket that had been torn into pieces in the folds of the note, and was then stitched together with fine sewing cotton.

was then slitched together with fine sewing cotton. "Do you remember this letter?" she asked. Mrs. Livermore recognized her penmanship, and

admitted her authorship of the letter. The first four pages were written to his wife and mother at the dictation of a young soldier who had been shot through the lungs and was dying of the wound. Then she had completed the letter by the addition of three pages written by herself, heside the dead hus-

three pages written by herself, beside the dead hus-band and son, in which she sought to comfort the lonely and bereaved relatives. "I think my daughter-in-law and I would have died when we heard that John was dead, but for this letter," said the worn and weary-looking woman. "It comforted us both; and by and by, when we heard of other women similarly afflicted, we sent them the letter to read, till it was worn in pieces. Then we sewed the pieces together, and made copies of the letter, which we sent to those of our acquaint-ance whon the war hereft. ance whom the war bereft.

"But Annie, my son's wife, never got over John's death. She kept about and worked and went to church, but the life had gone out of her. Eight years ago she died of gastric fever. One day, a little before her death, she said, Mother, if you ever find Mrs. her death, she said, 'Mother, if you ever find Mrs. Livermore, or hear of her, I wish you would give her my wedding-ring, which has never been off my finger since John put it there, and which will not be taken off till I am dead. Ask her to wear it for John's sake and mine, and tell her that this was my dying request.' "I live eight miles from here, continued the woman; "and when I read in the papers that you were to lecture here to-night, I decided to drive over and give you the ring, if you will accent it."

and give you the ring, if you will accept it." Deeply affected by this touching narrative, not a particular of which is she able to recall, Mrs. Livermore extended her hand, and the widowed and childless woman put the ring on her finger with a fer-vently uttered benediction.—Youth's Companion.

#### Doctors Take Notice.

In San Francisco the death-rate among the Mon-golians is less than that among the Caucasians. It is notorious that, they live huddled up in that city, and that exercise is somewhat a dangerous pastime to those who encase their feet in "slip-slaps." Still the medical officer of the State Board of Health is forced to report through the pressure of facts that no disease originates or spreads among the Chinese. Now, to what is this due? The data necessary to the reply is worth pondering over, and it would not be detrimental to make a practical application of the obvious lessons. It must be confessed that the immigrants from China are not the cream of the Celes-tial Empire. Nevertheless, small-pox never spreads itself among them, nor apparently any zymotic dis-ease. Their healthy condition is attributed to their habits. They are not gluttons. They do not drink to excess. They keep their persons and their clothing scrupulously clean. As a result they have constitu-tions well calculated to resist or overcome disease. Suggestions are here implied, which Christians cannot afford to despise, even if they do come from ob-servation of heathen statistics. By the way, did any person ever see a Chinaman drank? One or two tho writer has seen under opium influence in the streets, but never one drunk or disorderly.—Ex.

#### The Clock Struck Four!

On the seventh day of January, 1882, Ira A. Button, aged 74, breathed his last, at Faxton Hospital, Utica. Special notice was taken of the time, by the friends who surrounded his bed. The time was asked for by one, and it was found to be 28 minutes past one, by a minute of the there the last found time of the F. M. A minute or two later, the last faint sign of life was manifested, and after waiting a minute more, another remarked that life became extinct at halfast one

# AUGUST 5, 1882.

The perception of the comic is a tie of sympathy with other men, a pledge of sanity and a protection from those pervert tendencies and gloomy insanities in which fine intellects sometimes lose themselves. A regue, alive to the ridiculous, is still convertible. If that sense is lost, his fellow men can do little for him.

Happiness is not what we are to look for. Our lace is to be true to the best we know, to seek that and do that; and if, by "virtue its own reward," he meant that the good man cares only to continue good, desiring nothing more, it is a true and noble saying. But if virtue be valued because it is politic, because in pursuit of it will be found most enjoyment and fewest sufferings, then it is not noble any more, and it is turning the truth of God into a lie.

It the Christian religion was a religion of peace and good-will to men, why is it that she seeks to make religious capital out of every event which pro-duces pain, sorrow and suffering. If Mount Vesuvi-us belches forth fire and brimstone and destroys a city and its inhabitants, it is a visitation of God. If a tornado sweeps over a portion of the world and des-troys human life by the thousands and property by the millions, it is a visitation of God's vengeance, some one has sinned and these phenomenal destructions are special punishments, and by a free use of these, she continues to hold in bondage thousands of human souls. Spiritualism has lain the axe at the root of this tree, and is therefore regarded an enemy of progress; but what says the past quarter of a cen-tury; events prove more than assertions not support-ed by facts, and the records of the past prove that only as man is set free in the mental realm, does he advance toward the divine. But there are no If the Christian religion was a religion of peace only as man is set free in the mental realm, does he advance toward the divine. But there are no flowery paths to lure us on through the valleys and up the mountain sides of spirituality; if we would know what awaits us at the summit of the hill, we must expect to fight our way through. All human experience bears us out in making the assertion that there is no royal road to spiritual unfoldment; every step of the way must be won by force of will, and determination to triumph in the end.—Olive Branch Branch

The more the flesh is brought down by affliction, the more is the spirit strengthened by interior grace. Kennis

[From Frank Leshe's Hitsetrated Neivepaper.]

#### A LADY SAID

#### Those Horrid Pimples! No. I Cannot

Go. Please Present My Excuses."

Probably two-thirds of the ladies in society and homes of our land are afflicted with skin diseases of various kinds, to To away with which, if it could be done without injury, would be the happiest event of their lives. Then she would have instead of a disfigured and marred countenance, one that would be handsome, or at least good-looking, for any one with a clear, pure skin, no matter what the cut of her features are, has a certain amount of good looks which attract everybody. As it is now, she imagines every one sees and talks about "those freekles," "those horrid pimples," and other blemishes with which she is afflicted, and this is true of either sex.

To improve this appearance great risks are taken; arsenic, mercury, or high-sound titled named articles containing these death-dealing drugs, are taken in hones of getting rid of all these troubles. In many cases, death is the result. No alteviation of the hurning, heating, itching and inflammation is given. All troubled with Eczema (salt rheum), Tetters, Humors, Inflammation, Rough Scaly Eruptions of any kind, Discuses of the Hair and Scalp, Scrofula, Ulcers, Pimples or Tender Itchings on any part of the body, should know that there is hope for them in a sure, perfect and elegant remedy, known as "Dr. C. W. Benson's Skin Cure." It makes the skin white, soft and smooth, removes tan and freekles, and is the best tollet dressing in the world. It is elegantly put up, two bottles in one package, consisting of both internal and external treatment. Our readers' should be sure to get this and not some old remedy resuscitated on the success of Dr. Benson's and now advertised as "The Great Skin Cure." There is voue \_\_it hears the Dacto s nietura an is for sale b druggists. SI per package

### Meetings in the East.

To the Editor of the Religio-Philosophical Journal: It is now the annual summer vacation of both spiritual organizations in Brooklyn, the regular Sunday meetings to be resumed Sept. Ist. The weekly con-ference meetings, however, have not been supended, and are of more than usual interest, notwithstanding the reduced audiences of vacation time. Mrs. Stryker's address of Friday evening last, before the Fraternity, on "Mediumship," was an excellent one, calm, temperate, dignified, charitable, and fully abreast of the highest and best thought among Spiritualists in relation to that much discussed subject. The above-mentioned lady has but recently taken the platform, at the suggestion of her spiritual

guides, is wholly entranced while speaking, and her utterances are evidently inspired by an unfaltering devotion to truth and the fullest sympathy with that vital demand of the present time, honest medium-ship. We hall with much satisfaction, so valuable an acquisition to the ranks of our inspired teachers,

As this noble woman and true medium. At the Everett Hall Conference, on Saturday even-ing, Hon, A. H. Dailey, briefly, ably and elequently, outlined the plan of the "Church of the New Spirit-ual Dispensation," an organization recently started here, under very favorable anspices. A very lively here, under very havorable adspices. A very lively discussion of the subject followed the Judge's ad-dress, some of the friends in favor and others opposed to the project, a lively time generally and everyhody kept wide-awake. The discussion is to be resumed next Saturday evening. What the final outcome will be deponent saith not. W. C. BOWEN. Brooklyn, N. Y.

Kyra Carpenter, of Chicago, claims a power of clairvoyance. Her mother being about to die sent for the weird young women and requested her to go for the weird young women and requested her to go into a trance for the purpose of watching the process of death. Kyra sat by Mrs. Carpenter's bed, gazing with a rapt air upon the dying form until all was over. "I distinctly saw mother's senses leave her," she says: "First the power of sight departed, and then a veil seemed to drop over the eyes, then the hearing, and next the sense of feeling. The spirit began to leave the limbs, and they died first, and the light that filled each part in every fibre drew up toward the chest. As fast as this took place the veil seemed to drop over the part from whence the spiritual life was removed. A ball of light was now gathering just above her head, and this continued to gathering just above her head, and this continued to increase as long as the spirit was connected with the body. The light left the brain last, and then the silver cord was loosed. The luminous appearance soon began to assume the human form, and I could see my mother again! But oh, how changed! She was light and glorious, arrayed in robes of dazzling whiteness, free from disease, pain and death. She seemed to be welcomed by the attending spirits with joy of a mother over the birth of a child. Sh paid no attention to me, or any earthly object, but joined her companions, and they seemed to go away through the air."—New York Sun, July 12th.

Mary P. Graham writes: On noticing in your issue of March 25th, a communication in reference to Providence, it very forcibly reminded ine of an experience of my own. Last winter I was living for a short time in an Adventist family. One day I was relating some of my past life history, how I had buried all my family. The lady of the house (an Adventist) asked me if she might tell me what she thought about it. I gave her permission. She plainly told me that God took my children as a judgment to bring me to him. I could not undertand her, as I was at the time a member of the M. E. Church, but I suppose it was because I was not an Advent saint; however, I let it pass by, telling her I could not serve such a tyrant God. But I was rather amused when a few days after she was condoling with a brother Adventist on the death of a son who by accident had been killed. She told him it was a mysterious Providence, and he should be reconciled, for he had done all things well. Verily, I thought, God is vengeance, but Providence is a mystery. I would say that I read your paper with much interest. I have read it ever since it was first published, and of course, do not know how I could well do without perusing it.

the agitation will be healthful, as when, in the Bible story, the angel at the healing pool made the lame walk after he had troubled its quiet depths. By a must meet this great matter, and to meet it openly and fairly is to be conquered by it. They may scoff or ignore for a time, but "to this complexion it must come at last." Meanwhile every Spiritualist must force sure and ceaseless as gravitation the churche come at last." Meanwhile every Spiritualist must hold fast to his faith, increase his knowledge, cultivate his inner life, and keep his doors hospitably open to the best company in both worlds—wise and true men and women and angels, from whom we get wisdom and sincerity, not folly and fraud. I see by the *Woman's Journal* that up in Evan-ston, on the lake shore near you, is a college board of trustees, all women, of which Miss Willard was ance we don't on the first heavy is made up in the

once president,—the first board so made up in the world. The equality of women means the spiritual elevation of the race. The recognition of that rightful equality by the large majority of the Spiritualists is of more worth than we think. The Iowa Unitarians have women preachers, as the Spiritualists have for twenty-five years. Let us duly credit them for this good step. But time fails me to write more. I but wanted to say to Mr. Young and to the Iowa Unitarians, that it was good for him to speak and for them to hear and discuss the important subject of

Spiritual Matters in Cleveland, Ohio.

G. B. STEBBINS.

#### To the Editor of the Religio-Philosophical Journal:

The series of spiritual meetings inaugurated at the residence of Mrs. Elizabeth Whitworth, are re-

his adddess

Detroit, Mich.

sulting in most gratifying success. The gathering on last Sunday afternoon filled the spacious parlors of that lady to their fullest capacity, when an able dis-course by the spirit guides of Dr. J. R. Davis, on the subject, "Intuition in its relation to spiritual thought and action." was listened to with marked attention, following the soul-stirring singing of a hymn by the Messrs. Bussel, Mrs. Johnson and Miss Flora Rich and a trance invocation by Mrs. Whitworth. Mr. Davis's discourse was replete with beautiful thoughts and philosophic suggestions, which called forth an animated discussion from several of those present. The utmost harmony prevailed, and after the read-ingaby Mr. Chas. Collins, of one of his excellent inspirational poems, and more singing. it was felt by all that it had been good to be there. It is certain that these gatherings during the summer vacation will exert marked influence for good to the cause here, where a spirit of dead-alive apathy for some time past prevailing, stands sadly in need of the earnest purpose and majestic enthusiasm thus happily inaugurated.

At a recent meeting of the Spiritual Society, it was decided that an excursion party to the Cassadaga camp meeting would leave Cleveland for the last five days of August, and that as many as possible of the yceum children and officers will accompany them in a body to take part in the lycenm exercises that are to be held there. Every exertion is being made to ensure a good time to all. W. WHITWORTH. Cleveland, O., July 24, 1882.

#### Michigan Camp Meeting.

The Association of Spiritualists and Liberalists of Michigan will hold their semi-annual meeting on the fair grounds at Lansing, Mich., commencing Aug. 25th, and closing Sept. 4th. Able speakers and re-nowned mediums will be in attendance. There will be reduced railroad rates, and tents to rent to those who apply for them. The meeting will be controlled by a board of managers representing all parts of the State. Posters and programmes giving full particulars, will be issued about August 1st.

J. M. POTTER. Press, Association S. and L., Mich. Lansing, Mich.

Judge McCormick writes: In your issue of July 15th, in which you publish an extract from a letter sent by me to you, relative to the relation of

# "Ingersoll of England."

To the Editor of the Religio-Philosophical Journal: We have a room nicely fitted up, which we keep sa cred for our circles only, which we hold once a week and composed of twenty persons, who will continue them for one year at least, whether they get results or not. We fully endorse the course of the JOURNAL and want nothing to do with fraud, deception and trickery. Enclosed you will find a clipping from the Kokomo *(fazette.* The parties there spoken of came here with a great flourish, and asked the endorsement of the Spiritualists; which we promised to give if they would first give us a private scance and convince us that they were genuine mediums. They accepted our proposition, and the result was the old rope-tying cabinet trickery, which they could use successfully if they had no experts to contend with. The writer having had a thorough training in this rope-tying business, knows what can be done with a three-eighth inch rope. At the proper point in their show, I tied Mr. Cummings, who claimed to be the Ingersoll of England, and seated in his cabinet, be worked, sweat, thumped, and raised the devil for about thirty minutes, and then announced "under control" that the magnetism was so used up the control could do nothing, but if the gentleman who did the tying would come to the public hall on the next night the test would be successfully accom-plished. Of course this knocked the great English Ingersoll, White & Co., on the head, and they skedadled on the next train, leaving their bills unpaid. Kokomo, Ind. A. Boggs.

The lecturer, Mrs. Stearns, writes as follows from Kansas: I have arranged to speak once a month for six months for the Franklin Association, if I can advantageously fill my time hereabouts. I expect to speak at the coming yearly meeting of Liberals and Spiritualists in Bismark Grove, at Lawrence, I speak in Gardner next Sunday; lectured yesterday in Spring Hill, and Sunday before near Wellsville for the First Society.

Wm. Montgomery, of Urscino, Miss., writes: I cannot do without the JOURNAL. I indorse heartily your course toward fraudulent mediums.

Mr. Button had been a highly esteemed merchant in Utica. He had no surviving relatives in the city, and his best friend here was a Mr. H., a gentleman in the same line of business, and not a believer in in the same line of business, and not a believer in Spiritualism. On the day of Mr. Button's death, which was sudden and unexpected, although he had for years been an invalid, while Mr. H. and his family were at dinner, the clock in the dining-room, the striking part of which had been silent "for a long time"—in the words of Mr. H., startied them all by distinctly striking four. Mrs. H. uttered an exclamation. They all looked at the clock, and its hands pointed to half-past one. The clock has not struck since.—The Progressing Age struck since.-The Progressive Age.

#### Notes and Extracts.

Erectom is as essential to a high state of civilization, as it is to the development of the mind of

**Spiritualism** is especially adapted to the needs of mankind, for being both a religion in the true sense of the term, and a science, it proves itself by ictual demonstration.

Men first constructed a heaven, then a God, and afterwards they imagined that God had become an-gry with them, and then set their with to work to devise some means to placate his wrath.

**To-day** a few men discuss the future as freely as they do the present; the vail which divided the two conditions has been rent in twain, and angels join with men in chanting songs of praise for this great deliverance.

The theory that man is naturally depraved, that God is angry with him, cannot help creating a feeling of depression; for when we ask what the prat-tling babe has done to incur the wrath of God, our tongues are silent, and nature revolts at the idea.

Whatever is in the world of spirit and matter is regulated by a law especially adapted to its growth and development. The more spiritual men become, the easier it is for them to come on rapport with the forces growing in that realm.

Life is a succession of lessons which must be lived to be understood. All is a riddle, and the key to a riddle is another riddle. There are as many pillows of illusion as flakes in a snow storm. We wake from one dream into another dream.

It is a terrible thought to remember that nothing can be forgotten. Not an oath is uttered that nothing not vibrate for all time, through the wide spreading current of sound, not a prayer lisped that its record is not stamped on the laws of nature by the indelible seal of the Almighty's will.

Nature seems to have left this work of bridging the gulf between the two worlds to Spiritualism, and we know of no system so well qualified to perform the work and at the same time make the bridge so firm, that no matter what future ages may develop, the foundations can never be disturbed nor the structure destroyed.

Life is a never ending sea of activity; from the cradle to the grave we find men reaching out after something not yet attained. In this their happiness of life consists; the moment a long desired object has been secured, all the novelty, all their aspiration in that direction ceases, but the mind continues as active as ever.

A medium should preserve a passive and receptive condition of mind, and should be so cared for by others as to have little occasion to take thought for the morrow. So far as practicable, mediums should be saved from all that tends to induce in them that positive state of mind which the struggles for existence or for pre-eminence necessitate

What eloquent sermons we remember to have heard in which the sins and sinners of Babylon Jericho and Gomorrah were scathed with holy indig nation. The cloth is very hard upon Cain and com pletely routs the erring kings of Judah. The Span ish inquisition, too, gets frightful knocks, and there is much eloquent exhortation to preach the gospel in the interior of Siam. Let it be preached there and God speed the Word. But also let us have a text or two in Broadway and the Avenue.-Geo. Wm. Curtis.

A Sensation.

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A NOTED BUT UNTITLED WOMAN.



#### Measure, Editors

The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Macs., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vecetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

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that governs the female system, It costs only \$1, per bottle or six for \$5, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass. For Kidney Complaint of either sex this compound is

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ambition is to dogood to others. Philadelphia, Pa. (1) Mrs. A. M. D.

81 4 88 8

# AUGUST 5, 1882.

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

#### Saved by a Dream.

"I'll tell you a queer bit of experience is This will be published one or more times during each mon th my life," remarked one of the Harrison street police officers to a *Tribune* reporter last night, as the two strolled together on Pacific and one line of space, given free, to overy person sending the name, phase, and address. If more space be desired, it can be had in the Advertising Columns, at nominal rates. It avenue; "something that happened several should be understood that the Journan in the publication of years ago; but I recollect it as plainly as if it happened only yesterday. It was the days when a new man did whatwas known as 'subapplication, personally or by letter. The mame of any person stitute' work-that is, he would go about from found negligent, in advising the JOURNAL of corrections which station to station filling vacancies for one or should be made, will be summarily dropped; all are invited two nights, maybe. I had been on the force about three or four weeks, and had been posted up south, having Cottage Grove avenue, Twenty-second street and Deering street stations to try my luck at. Well, one to make use of this column, who appreciate its value. night I fell asleep and had a curious, wonderfully real dream. I thought I had been taken in at the Cottage Grove avenue and assigned to a post. It was, I imagined, about 7 o'clock. and Lieut. Barret had just called the roll before sending the men out, when the station-keeper came in and said: 'Lieutenant, Twentysecond street wants a man to-night; can you give them one? The Lieutenant thought a minute and then said 'Yes,' and detailed me

to go. "At that time I knew no more about the beats in the Twenty-second street District than I did about Siam, though I was tolerably familiar with the districts as a whole. Well, as I was saying, I thought the Lieutenant de-tailed me, and I went over there and was given the beat extending from Wentworth avenue to State street, and from Twenty-first to Twenty-seventh streets. In my dream, I started out, and in the course of an hour or so got down by the old ball grounds, which were then located at the corner of Twentywere then located at the corner of Twenty-third and State streets. As I walked west along the north end of the inclosure I saw two men, who jumped suddenly from behind the fence and started to run. I made an at-tempt to catch one of them, when he drew a revolver and fired. Had I been shot in reali-ty Leond not have suffered more than I did ty I could not have suffered more than I did when that ball struck me just to the right of my heart. The blood spurted, and then I seemed to lose consciousness. When I re-gained it I found myself in a hospital, being

attended by a lady acquaintance. "All of this that I have thus far told you, remember, was a dream-nothing more, though it seemed like reality to me, and when I awoke it seemed as if I had in truth passed through all that I dreamed. When I went on duty that night at the Cottage Grove Avenue Station I was not surprised when, just after Tom Barrett had called the roll, to have the stationkeeper come in and say that Twentysecond street wanted a man; nor was I sur-prised that the Lieutenant detailed me. I went, and as I walked, saw that my dream was being fulfilled. Though I fully expected it, I was surprised when I was detailed to travel from Wentworth avenue to State travel from wentworth avenue to State street, and from Twenty-first to Twenty-seventh street—the very beat of my dream— and I now began to look upon it as a warn-ing. All night long I seemed attracted to the corner of State and Twenty-third streets, but I did not dare to start west on Twenty-third for I folt sure then and feel sure to third, for I felt sure then, and feel sure to this day, that if I had done so I should have been shot in just the manner I had experi-enced in my dream. I think I owe my life to that dream, and nothing can make me change my opinion. Well, stranger things than that have happened. Good night." And so say-ing, the officer proceeded on his way toward Fourth avenue.--Chicago Tribune.

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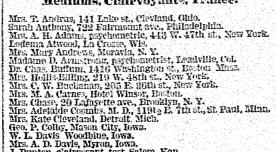
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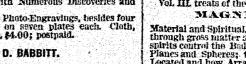
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ual Philosophy. This volume, as its title indicates, is illustrative of the Spir-itual Philosophy. It is sent forth on its mission among men-by the author, with the firm conviction that it is a necessity to educate the people to a knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the "incavens are opened and the angels of God are ascending and descending," and men can receive communica-tions from spirit-life, nothing can be more appropriate than for them to receive instruction as to the methods of life in me future state, and the principles which underlie these methods. Price 75 cents, postage 8 cents. For sale, wholesale and retail, by the RELIGIO-PRILOSOPHI-

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OPINIONS.



# **RELIGIO-PHILOSOPHICAL JOURNAL.**

#### Continued from First Page.

GRAVE DANGERS ATTEND PRESENT METHODS OF INVESTIGATION.

Moreover, grave dangers attend our present methods-danger to which we have no right to expose ourselves, and far less our mediums. The benefits which would accrue on the score of health, temper, and self-re-spect were mediums to set themselves to obtain phenomena under the higher conditions, need no special indication. It is notorious that dark seances attract a class of intelligences of a very low order, almost destitute of moral consciousness, and we have high authority for asserting that a man cannot touch pitch and not be defiled. I should also like to see more fully ventilated as to how far the health and vitality of mediums is sapped by this element of darkness. Indications are not wanting in this direction, and it surely behooves us to consider calmly such evidence. "M. A. (Oxon)," than whom we have no abler exponent of Spiritualism, has often insisted that we have no right whatever to place ourselves in relation to intelligences that have done so much to bring bewilderment on what is known to the public as Spiritualism, and in the last number of *Light* he again urges this question for careful and thoughtful consideration, and very forcibly says that the question as to how far we are justified in exposing a medium to such risk by our foolish methods and for the gratification of idle cumethods and for the gratification of life cu-riosity, admits in the sight of God and at the bar of conscience of only one answer. I can-didly agree with all this, and would, in reit-erating his closing words, earnestly press home the warning counsel and prediction which they involve. He says: "The first step will be taken to a better and nobler epoch when we revise our methods, purify our own selves, and discountenance those conditions which invite and harbor fraud, buffconery. and delusion, which sap the health of mediums, and expose them to unknown perils and the cause of Spiritualism to merited ob-loguy and contempt." I cannot hope to put the case in a stronger light than this and I will therefore, pass on to my second suggestion, viz:

2. That in view of the fact that nearly every phase of spiritual phenomena has been obtained in the light, dark circles are unnec-

I shall need to speak but briefly on this and the two following propositions. I have already dealt with them in a general way in my treatment of the question as a whole. I have pointed out that in the early days of the movement such conditions as I am now advocating were adopted with success and satisfaction to all concerned, and that the introduction of cabinets and total darkness might be considered more as an innovation than otherwise. Most of the pioneer mediums obtained their manifestations without such aids, and very few of the mediums at present known in this country could be named who have not occasionally produced similar results in good light and without a cabinet as they usually obtain under totally opposite conditions. Few, however, have continued to cultivate the higher and more rational methods.

SPIRITUAL PHENOMENA ARE SUBJECT TO CUL-TIVATION.

It is well-kown that particular kinds of manifestation, if cultivated continuously, can usually be produced with tolerable cer-tainty, oftentimes notwithstanding antagonistic influences. It seems apparent, therefore, that with cultivation, or development, the higher conditions would serve equally

All, even those of approved power and hither-to unvarnished honesty, will do well to pon-der these things. Many once as free from suspicion have fallen through the subtle in-

fluence exerted by this state of affairs. After all, it resolves itself into a question of demand and supply. Spiritualists are jointly and severally responsible for just as much as it rests with them whether the ex-isting conditions of things is remedied. So long as dark scances and cabinet circles are tenanced they will soon die a natural death. With regard to the means of carrying out the suggestion I have made, I would respect-fully submit that the Council of the Central

fully submit that the Council of the Central Association of Spiritualists would be the best and proper body to put forth a manifes-to addressed to all individual Spiritualists and societies, cautioning against the evil re-sults of dark and cabinet sittings. A paper might be drawn up, sent to every Spiritual-ist and deposited in every Spiritualist society room for signature, pledging its subscribers room for signature, pledging its subscribers not to sit under the conditions named. In consequence of my notes on the subject in the Psychological Review for June, I have re-ceived many indications that such a course would find favor in the eyes of intelligent Spiritualists and not a few have promised their cordial co-operation and help.—Light, England.

#### Items from the East.

To the Editor of the Religio-Philosophical Journal

Thinking it will interest your readers I will give a few notes with regard to the condition of Spiritualism in the East. The letter from Capt. H. H. Brown published in the JOURNAL for June 24th, expresses in a very concise manner the condition of the cause in Massachusetts. During the past season there has been a great demand for lectures upon the subject of Spiritualism—in my opinion greater than at any time during the past ten years; and nearly all our societies present a slow but healthy growth. A few years ago in many localities noise was considered elouence, and received far better remuneration than the calm, passionless voice of reason. Then the ability of a speaker was measured by the strength of his lungs, but now we are ginning to consider the quality of his brains. In many places now the demand is for fewer and better lectures; for less flowery language, and for more thought upon the vital questions of the hour. I think that in this direction the efforts of Mr. Colville in Boston and its vicinity have been crowned with success. Besides performing in a creditable manner the ardnous duties imposed upon him by the Berkeley Hall Society, he has spoken occasionally for each of the societies in the vicinity of Boston. Everywhere his efforts have raised the standard of excellence, making a demand upon all of our speakers for better work, and now that he is contemplating returning to England, societies and individuals everywhere are beginning to ex-

individuals everywhere are beginning to ex-press there appreciation of his labors. The visit of Capt. H. H. Brown to New Eng-land in May and June resulted in great good to all societies who were fortunate enough to secure his services. It was our privilege and pleasure to hear two of his addresses at Berkeley Hall. He is a keen reasoner and a very severe but inst critic. His lectures in very severe, but just critic. His lectures in Boston, Portland, Princeton, Fitchburg, Man-chester and elsewhere were all fully appreciated by the audiences who were convened to listen to him.

OUR OWN WORK.

The Spiritualists of New Hampshire will hold their fifth annual camp-meeting at Blod-gett's Landing, Newbury, N. H., commencing Sept. 8th, and closing Sept. 25th. This has already become a very popular camping res-ort. The owner of the grounds, Mr. Geo. W. Blodgett, is a very earnest Spiritualist. The following speakers have been engaged: Dr. H. B. Storer, Dr. J. P. Greenleaf, Geo. A. Ful-ler, Miss Jennie B. Hagan, Joseph D. Stiles, Mrs. Emma L. Paul, Mrs. Anna M. Twiss, M. D., Mrs. Addie Stevens, Mrs. S. B, Woods-Craddock, and probably Mrs. Fanny Davis-Craddock, Development Smith. Band concerts will be given on picnic days by the Sunapee Lake Cornet Band, and the Sunapee Lake Orchestra will furnish music for the dancing assemblies. Undoubt-edly this meeting will be as successful as in former years. The officers are as follows: President, Geo. A. Fuller; Secretary and Treasurer, V. C. Brockway, Newbury, N. H.; Gen'l. Supt. and Committee on Grounds, Geo. W. Blodgett. The President and Board of Officers would tender to the editor of the JOURNAL an invitation to visit the camp during the com-ing camp-meeting, and would vouchsafe to him a most cordial welcome. I trust that you may meet with success in

your every effort to purify the moral atmos-phere of true Spiritualism. Dover, Mass. GEO. A. FULLER.

### NOTES OF TRAVEL.

#### Middlefield, O .- Boston-Harwich-Cape Cod.

To the Editor of the Religio-Philosophical Journal: On the 16th inst., I lectured in Middlefield, On the loth inst., I lectured in Middleheld, Ohio. Two energetic young men arranged the meeting. They engaged a fine grove in the west part of the village and seated it for the occasion, and an audience of from five to seven hundred assembled in the grove. Many relatives were present, and also old friends and school mates whose familiar faces added and school mates whose familiar faces added much to the pleasure of the writer and light-ened the labors of the day. On the 18th I left my old friends in Ohio and came direct to Boston. The journey was a long one and not altogether pleasant in midsummer heat. But thanks to Pullman Palace Car Co., for having so far overcome the fatigue of distance and enervation of heat as to make traveling in July not altogether intolerable. Arriving in Boston I called at the editorial sanctum of the Banner of Light. Here I met for the first time Luther Colby, the senior editor. Mr. Colby received me cordially and I have rarely enjoyed an interview so much. I found him at his desk surrounded by a mass of letters, papers, and manuscript, all of which seemed as familiar to him as the furniture in the kitchen to the housewife. His long editorial labor has so cultivated his memory, that he informed me he seldom found it necessary to read a letter or manuscipt the second time or refer to it for manuscipt the second time of refer to it for a knowledge of its contents. The years have dealt kindly with Mr. Colby, and his long battle with the opposing influences of this world ("and a host of devils" in the next,) does not seem to have injured his constitu-tion or checked his ambition. But his position is by no means an enviable one and the burdens he carries are not light. He has to navigate a stormy sea, and keep his intellectual barometer so adjusted he can feel the

atmosphere of two worlds at once. MTS. and me Sheimanne little woman, through whose mediumship the communications in the Banner are given, and also Mrs. Robinson, an excellent medium, from Philadelphia, who is stopping at present in Boston. On the evening of the 21st, I took cars at the Old Colony Depot, for Harwich on Cape Cod. The three hours' ride along the cape was very pleasant to me. All along the route we passed little villages and cottages filled with people from the city, who go out on the cape to spend the warm weather. The several bays may be seen from the railroad most of the way, and at some points the calm blue sea was visible far as the eve could Most of the permanent inhabitants reach. live by fishing and many by cultivating cranberries. This crop sometimes pays very well, but like nearly every other kind of fruit growing, it is subject to a great many fail-ures. I can hardly see the wisdom on the part of the Creator in furnishing so many parasites to prey on the Cape Cod cranberries, after having made the soil so poor they cannot raise anything else. Our train reached Harwich about sunset and I soon found friends ready to convey me to the camp ground about a mile distant. Harwich has long been noted as a center of liberalism. In the early days of abolitionism, Phillips, Garrison, Henry C. Wright and many others lectured there and are held in grateful remembrance by the older inhabit-ants. The Spiritualists have held fifteen annual meetings in the grove now occupied. Here the best speakers in the field have been heard. The grove is a delightful spot with plenty of pure water and a thick shade of scrub oaks. The soil is so poor not one of them will measure more than six inches in diameter, and they are covered with moss. About a dozen cottages and a few tents surround the speaker's stand. When you add to these a large dining tent, and a new lodging house, you have the improvements at Harwich. Saturday morning a fair audience assembled and Dr. Storer in a few well chosen re-marks, introduced Miss Jennie Hagan, a young lady of twenty-two years, who pos-sesses a remarkable poetic gift. On this occasion, four different subjects were given to her, and she improvised a poem upon each that would have done credit to a master in the art. Miss Hagan also lectures very acceptably upon themes given her by the audience Dr. H. B. Storer has presided over these meetings for many years and also taken an active part in the regular lectures. He is the "right man in the right place." His lectures are calm, deliberate and thoughtful. He is also an excellent presiding officer, and the Spiritualists on Cape Cod would not think a camp meeting complete without his presence and influence. On Saturday afternoon I addressed for the first time a New England audience. Sunday morning, the 23rd, dawned bright and clear, and an audience of fully three thousand people assembled at the camp. I could not see where they came from, but they seemed to pour in from every direction. I occupied the forenoon and a portion of the afternoon, after which Dr. Storer gave the closing address, which was full of thought and tender words for the parting honr. It is no part of my work to praise or flatter New England. Every impulse of my nature belongs to the West. There I expect to live and rear my children, and there I shall hope to be delivered from the environment of clay and life's humble toils; but I must tell my friends I have never coming to the lower part of the head, three faced an audience where there was more or four more teeth, similar in shape, size,

circumstances, and bids fair in time to rival its sister at Lake Pleasant. SUNAPEE LAKE CAMP-MEETING. Manifest intelligence in their faces, or where young and old listened more eagerly than at Cape Cod, nor have I ever delivered an address at any place where there were more young people in proportion to the number present. In the evening the friends held a conference. Miss Hagan and Mr. Heath, a young man of much promise, and the writer participated. Then came the parting salutations, which were neither cold nor formal, and the Cape Cod Camp Meeting of 1882, closed.

I am now on my way to Onset Bay from which place I will send additional notes. July 24, 1882. A. B. FRENCH.

#### Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

The Camp Meeting was opened under the most favorable prospects—good numbers, good weather, and some of the best speaking that ever was uttered at any camp meeting, Bro. Wheeler and Mrs. Saxon both being repre-sentative speakers, clear in argument, lucid in thought and feerlass in presenting their in thought and fearless in presenting their honest convictions.

Monday being the off day for the camp, Mr. L. L. Whittlock used the anditorium to hold L. L. Whittlock used the anditorium to noid a meeting for the presentation of actual facts in the investigation, of the spiritual phe-nomena in any form. The meeting was well attended and proved a marked success, per-sons coming forward readily and giving some very clear and positive statements of facts in their parsonal experiences. These fact in their personal experiences. These fact meetings are to be continued during the camp meeting, on Mondays, Thursdays and Saturdays.

Tuesday, the regular lecture was delivered through the organism of Dr. H. P. Fairfield of Stafford Springs, Ct., by Sylvester Judd, who passed to the spirit side of life from the State of Maine. In Mr. Judd's assuming control his appearance partakes largely of the phenomenal, oftentimes apparently reading whole chapters from the palm of Mr. Fair-field's hand. From a Bible standpoint the lectures are purely on a spiritual basis.

Wednesday, Mrs. H. B. Morse (now Baker) of Bangor, Me., from some cause failing to fill her engagement, Mr. Judd through the organism of Dr. Fairfield, again occupied the platform, taking for his subject, "Inspiration.

Thursday, at 10 o'clock A.M., Mr. L. I Whittlock held the second Fact Meeting in the series. Among the persons relating facts were E. S. Wheeler, of Philadelphia; Mrs. Henly, of Boston; Mrs. Howe and Mrs. Stiles, of Worcester; and H. P. Fairfield, of Connecticut. These meetings are proving to be a marked success. At 2:30 o'clock, P. M., E. S. Wheeler spoke from the scientific standpoint of spirit and matter. The lecture was replete with demonstrable facts of the present time, and was attentively listened to by an inquiring audience. At the close of Mr. Wheeler's remarks, Charles W. Sullivan sang the song "Beautiful Sometime," after which Mr. Judd took control of Dr. Fairfield and gave another scriptural analysis of spiritual unfold-ment. At 8 o'clock, P. M., Prof. Farrington McIntire, of Boston, delivered to a large au-dience his celebrated lecture, "A Journey among the Planets," illustrated by the stereoscopticon, with calcium light. At the same hour a dark scance, Theodore Loring, medi-um, was held in Major T. B. Griffith's new hall on Pleasant Avenue, which we hear was very satisfactory. Should it be my privilege to be present at any of Mr. Loring's scances, I should be pleased to speak of the manifestAUGUST 5, 1882.

and weight to that already described, were found. The teeth, unlike the tusks and bones, were in a remarkably good state of preserva-tion. The exploration was continued until the entire body was laid bare. Beneath the bones was found a bard of sand upon which bones was found a bed of sand, upon which the animal had evidently lain down to die. The bones of the body, though greatly decom-posed, were plainly distinguishable, and the position of the animal was ascertained. It was lying with its head to the north-east, and its legs stretched out at length at right angles to its body, and its head inclined towards its about towards its chest.

J. M. Potter, of Lansing, Mich., has issued

a circular in which he says:

"It is now thought best to transfer the lots in the prospective village of Nemoka at the time of holding the semi-annual meeting, on the Lansing fair grounds, August 25th to Sept. 4th. The day for the final transfers will be August 29th. It is hoped that all lot purchasers will be in attendance at that time. Those who do not intend to come time. Those who do not intend to come should forward their money to cashier of Central Michigan Savings bank, Lansing, Mich., and if for any reason they do not in-tend to respond, should notify me at once. It was the intention to hold the semi-annual meeting on the Nemoka grounds, but the digging of wells and the necessary preparations could not be made in the time allotted, but being a nice carriage drive from Lansing, lot purchasers can go out from Lansing, for purchasers can go out from Lansing during the camp meeting and view their lots. The fair grounds are already prepared to accom-modate 3,000 campers.

## MOTHERS READ.

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well. At any rate, I see no reason to doubt that what has occurred once may do so again and again. Strangely enough, too, the spirit known as "John King" once said that one of the manifestations of the future would be to permit the medium to lie upon a sofa, in subdued light, in full view of the observers and that 'he ("John King") after some little practice would make himself. visible hovering over him. That is, a return would be made to the plan adopted in the early days of the movement. The statement is very suggestive, and the sooner this takes place the better.

EXAMPLES OF PHENOMENA UNDER THE HIGHER CONDITIONS.

As an illustration of phenomena occurring under the higher conditions, I would refer to a case included by Epes Sargent in his "Scientific Basis of Spiritualism" (pp. 357, 358.) Such instances are innumerable, however. Here is one I came across in Spiritual Notes, the medium presumably being Mr. Spriggs, now obtaining such good results with my friend Mr. Terry, at the Antipodes. Mr. Rees Lewis, of Cardiff, in December, 1878, says: "For upwards of two years at our regular seances our spirit friends have shown themselves, times out of number, and in the broad gas-light, clothed in white garments. They have likewise dissolved gradually and slowly before us until only a small white cloud has been left in the place where they stood. They have visibly walked into every room in the house, and not only this, but on summer evenings they have walked in the garden in the presence of upwards of a dozen visitors, and to crown the whole a spirit form walked the whole length of the garden, which is a long one, and entered the green house, where some fruit was handed to the form, who carried it to the scance room; and this was done in a good light." It is also stated that there are many persons who would readily testify to the truth of this statement.

#### A REMEDY PROPOSED.

My third and fourth suggestion I will group together. They are-

3. That it is altogether advisable to dis-countenance the holding of dark circles in connection with public mediumship, and that it would probably be beneficial as regards private seances.

4. That with regard to this question of dark circles, public action on the part of Spiritualists as a body is desirable.

· I need, I think, say but little more. If my case is made out these suggestions need no further argument. Our first work is obviousdyto endeavor to strip Spiritualism of all that is fraudulent, or questionable, or insincere. from whatever source it may come, and if the course suggested will facilitate this there is no doubt that it will commend itself to all truth-loving Spiritualists. The ques-tion we have to settle is whether the pro-posed action will tend to this end. That there are grave difficulties to surmount I readily admit, but I do not believe them to be insuperable; that wise discretion is necessary is also certain, but can we not combine with this our desire to rule out not only fraud itself, but the causes which lead to deceit?

#### POSITION OF MEDIUMS IN THE MATTER.

As regards the position of mediums in this matter, the transition period will necessarily be a trying one. They will need all the sup-port and encouragement they can get. Still, freedom from suspicion, increased self-re-spect, and better health are advantages worth striving for, apart from any moral considerations connected with the subject. Horrisville, vt., and A. E. Stanley, of Leices-ter; Capt. H. H. Brown, and many others. Test medium Mrs. Gertrude B. Howard, of East Wallingford, Vt., has also been engaged. This camp-meeting will open under auspicious

Since writing you last I have been con-stantly employed lecturing in different parts of New England. I have given four lectures in Leominster, Mass.; six in Chelsea; four in Worcester; three in Wakefield; two in Berke-ley Hall, Boston; ten in Morrisville, Vt.; four in Hyde Park, Vt.; one at Essex Junction, Vt.; one at Sunapee Lake, N. H.; two at Duxbury, Mass.; two at East Princeton, Mass.; and one at Clinton, Mass.—in all forty lectures. Everywhere I have found a lively interest in the cause of Spiritualism, and in all places have been invited to return at my earliest convenience. My immediate work now will be as follows: July 27th, Onset Bay; Aug. 6th, at the Sunapee Lake Picnic Grounds, Blodgett's Landing, Newbury, N. H.; Aug. 13th, at West Randolph, Vt.; Aug. 20th, Essex Junction, Vt.; from the 21st of August until the 11th day of September at the Burlington, Vt., Camp Meeting, Queen City Park; and from the 11th day of September until the 25th of September at Sunapee Lake Camp Meet-ing, Newbury, N. H.; and the month of October shall speak in Clinton, Leominster and Princeton, Mass, and about the 1st of November shall start for the West, provided that I may receive a sufficient number of calls from that direction to encourage me to make the start. Societies and responsible individuals will find my terms within their means.

#### BURLINGTON CAMP MEETING.

A stock company has been formed for the especial purpose of establishing a camp meeting in Vermont, and Queen City Park, locat-ed two miles south of the city of Burlington and only a few rods distant from the railroad, has been purchased. This park commands a fine view of lake and mountain scenery. It has been used many years for picnic parties by the Central Vermont Railroad and is quite nicely fitted up. But many improvements will be made previous to the opening of the coming meeting. The various committees are now very busy completing all necessary arrangements for a successful

meeting. The following list of officers have been elected: E. A. Smith, M. D., of Brandon, President; Geo. A. Fuller, of Dover, Mass., Dr. S. W. Gould, of West Randolph, and L. Webb, of East Granville, Vice-Presidents; A, E. Smith, Dr. S. W. Gould, A. D. Rood, of Essex Junction, Vt., L. Webb, Dr. Geo. S. Brunson of St. Albans, Vt., A. E. Lamb of West Randolph, A. F. Hubbard of Plymouth, Mrs. E. H. Shaw of Morrisville, and Mrs. F. E. Bentley of Jericho, Directors; Dr. S. W. Gould, A. D. Rood and A. E. Lamb, Committee on Grounds and Tents; Dr. E. A. Smith, B. F. Rugg of St. Albans, and Newman Weeks of Rutland, Committee on Transportation; Geo. A. Fuller, Dr. S. W. Gould, Dr. E. A. Smith, Committee on Speakers and Music; Dr. S. W. Gould, Dr. Geo. S. Brunson and A. D. Road, Committee on Police, Sanitary and Lights; O. G. Bugbee of East Barnard, Secretary, and A. F. Hubbard, Treasurer.

This camp-meeting will commence Aug. 21st, and close Sept. 11th. A good orchestra will be secured for the dancing assemblies, and a band will be in attendance.

Among the speakers already secured may be mentioned the following: Mrs. Fanny Davis Smith, of Brandon; Dr. H. B. Storer, of Bos-ton; Geo. A. Fuller, of Dover, Mass.; Joseph D. Stiles, of Weymouth; Miss Jennie B. Hagan, of So. Royalton, Vt.; Mrs. Emma L. Paul, of Morrisville, Vt.; Mrs. A. E. Stanley, of Leicesations as they appear to be.

Friday, the steamer Monohansett with the Pleasant Street Sunday School, Rev. Mr. Clark, Pastor, of New Bedford, Mass., four hundred strong on board, came up to picnic at Onset Bay Grove.

Saturday, Mr. Whittlock held another very interesting Fact Meeting at the auditorium, at 10 o'clock A. M. The afternoon lecture was given by N.T. Greenleaf, of Lowell, Mass. which partook largely of thoughts with reference to the practical training of the youth in all the early paths, and especially deprecated the sending of children to any of the old time Sunday schools to be taught lessons we so much abhor.

Sunday, the 23rd, was another beautiful summer day, clear, cool and invigorating on the sea shore. The camp is at its hight, nearly two thousand persons being located within the grove, with fully as many more day visitors that are here by steam power and private conveyance. At 11 A.M., President crockett introduced J. Frank Baxter and Chas. W. Sullivan, who sang in their own pleasing style the song, "Only one Step More." After the singing Cephas B. Lynn spoke for the hour upon the progress of the Protestant Church. Friend Lynn was in his best mood, and the lecture was received with many marks of applause. Among the audi-ence and having the privilege of listening to Mr. Lynn's lecture were E. S. Wheeler, Mrs. E. L. Saxon, J. Frank Baxter, N. T. Greenleaf, A. C. Robinson, Leroy Sunderland, and others of the spiritual lecturers, who so very seldom are favored with the privilege of listening to a brother or sister speaker. J. Frank Baxter spoke at 2:30 P. M. Subject, 'Christianity and Spiritualism Face to Face." iving at the close of his lecture evidence of the presence of spirit friends as he is accustomed to do. The Banner of Light was represented by

its able advocate, John Wetherbee. Dr. N. B. Storer returned from the Harwich

Camp Meeting to-day, and he reports it to have been very fully attended and a grand SUCCES

Reliable mediumship in all phases is being earnestly called for.

The RELIGIO-PHILOSOPHICAL JOURNAL is read with interest at Onset.

#### W. W. CURRIER. Old Pan Cottage, July 23, 1882.

The discovery of a mastodon skeleton near Freehold, N. J., adds to the evidence that some of those huge creatures must have survived until a period geologically quite recent. The bones were found by a farmer while digging a trench for draining a swampy meadow, and examined by Dr. Samuel Lock-wood. The tusks were nearly eight feet long, but too much decayed to be preserved. The bones of the head, which were lying within two feet of the surface, were so soft as to be easily cut with a spade. They were nearly the color of the black vegetable mould of the meadow, and therefore almost indistinguishable. But a careful inspection showed that the front part of the head was greatly similar to that of the elephant of the present day. except that the forehead was abnormally high. By a close investigation of the skull numerous air cells, some of them an inch in diameter, were found. The bone of the skull was of an immense thickness, but completely honeycombed with these air cells. These cells had become filled with the fibrous roots of plants which extended through the entire

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